THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. DECEMBER, 1806. No. XII.

BIOGRAPHY.

ANDREW RIVET, D. D.

[*Concluded from page* 504.]

THAT Saturday, December 31, he was mightily enfeebled, and sometimes very drowsy: he spake but little that forenoon. After noon when divers friends visited him, and were discoursing among themselves of the nature of his disease, he heard all that passed between them in the chamber (for he was very quick of hearing) and gathered both from their discourses, and also from his own knowledge of the disease he laboured under, that his distemper was that which physicians call *miserere mei*, which he was not likely to pass through without very grievous symptoms: such as, a burning fever, delirium, and vomiting of his excrements: and thereupon he began to be afflicted with much solicitude, while his mind was intent upon the thoughts of the grievousness of these symptoms: and in frequent ejaculations he sent up short and ardent prayers to God about it.

"My God (said he) have mercy upon me; deliver me from the opprobrium which I fear; for thou art gracious: but thanks be to my God, that he hath afflicted me in this more ignoble part; my heart in the mean time remaining strong, and my brain free and clear, so that I might have liberty to meditate upon thy power and goodness. This favour, O Lord God, (which is invaluable) reserve for me, that my mouth may utter nothing but what breathes forth charity, praises, and thanksgivings: O that it may not be defiled with this filthiness: (namely, the casting up of excrements.) Let this building be brought down where its ruin

began, which let me behold as one set on high with a constant and peaceful mind, even a mind elevated to spiritual things, which with all earnestness I follow after; knowing that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption."

And in the ensuing night he did often inculcate, "who is mortal man, that thou shouldst so magnify him, and think upon him! he is like to vanity: flesh, and a wind that passeth away. With how small a thing are the strongest among men cast down? by a vile excrement, by a little obstruction, which no remedies can open! Thou hast done this, O thou eternal One; thus it pleaseth thee; and I would have it so too: let it be done to me according to thy word: I am in thy fatherly and gracious hands, I fear nothing; thou art my safeguard, and my exceeding great reward. Then he repeated in the Hebrew tongue that sentence out of Lament. iii. 24. *Thou art my portion, saith my soul.*

And seeing those, that stood by him, were always speaking to him of good things, "Well done, (said he) cease not to strengthen me; unto that end God will supply you with matter for discourse, for he is not only present with the sick himself for his aid, but also with them that are called to succour him; for he is nigh unto all that call upon him in truth."

Then he again poured forth his prayers for the church of God, saying, "O Lord, it is thy possession, which thou hast purchased with thine own blood: forsake not thine own work; let a holy jealousy be kindled in thee, lift up on high the arm of thy power, and bring down the audacious ones, which tyrannize over thy flock; rebuke thou the negligent, that heal her wounds slightly: reduce into the way those that wander; and strengthen that which is ready to fall, through division. Gather both the one and the other to thyself into one body, building them upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord." And then making a little pause, he added, "I have been one of those builders; I have brought what I received from the Lord, that I might put to my helping hand with others towards the building of this temple; and I myself shall be a living stone in this spiritual house."

On the next day, which was the first of the year 1651, and the Lord's-day, when he first beheld the light, he said, "O Lord, thou hast granted unto me to see the beginning of the year: thou hast measured out my time unto the middle of this age:" then he asked what hour of the day it was, and what weather? when it

was answered, that the weather was very sharp and severe, he was afraid it might hinder his son's journey to him: whereupon he addressed himself to God after this manner.

"O my God, bring my son unto me, that I may see him, embrace him, and bless him before I die." Then turning to his wife, he said; "Dost thou think this earnest desire to see him proceeds from some carnal affection? nothing less! truly I love no man any more according to the flesh: I earnestly desire his eternal salvation; and I hope to have those discourses with him, which may increase his zeal in adorning his spiritual vocation (his son was a minister): I have yet spirit, and utterance sufficient for that work. Let none be hindered from coming to me: it is usual for a man in my station, by admonishing others, publicly to make confession of his own faith. Not for the sake of a little vain glory, O Lord, thou knowest: for it little concerns me to be approved unto men, provided I may approve myself unto God: but I desire the salvation of many, and to give testimony to the truth of those things which I have publicly taught."

This day also was taken up with the visits of friends; and amongst others that came, there was colonel Verneuil, and some more officers in the garrison, of which two or three were of Poictou; unto whom he said, "I rejoice that I have opportunity to make a confession of my faith before you that are my countrymen; and I pray you to keep it in memory, and give testimony of it where it shall be necessary: for you see before your eyes a man (weak indeed, but) without guile, who solemnly protesteth, that he hath never published in his writings, nor taught with his lips, any thing that did not agree with the sense of his heart, and the doctrine which hath been delivered to us by the prophets and apostles; which is the same with that which is found in the confession of faith of our churches, in which I have lived, and in which I purpose to die. The Lord God Almighty confirm you in that faith, so that nothing move you from it: *for what will it profit a man, if he gain the whole world, and lose his own soul? seek ye first the kingdom of God, and the righteousness thereof, and* then *all other things shall be added to you.* Learn to number your days: and get a wise heart. Look upon me, and let me be an example unto you: it is but eight days since I preached to you of man's frailty, being myself in health, and lively at that time, and now you see the truth of what I said, in myself: certainly what is visible to us, and set before our eyes, hath a more persuasive power, than words which only beat the ears." And then taking his leave of them, he added, "The Lord deliver you from the allurements of the world, and give you an increase of his fear,

and of all spiritual and temporal gifts." Awhile after there came to him the worthy Snellen, burgomaster of Breda, unto whom he cheerfully gave an account of the nature of his disease, with the causes and consequence thereof; and then said, "Praise be to God who hath given me to know the end of my life: I should be the most ungrateful of all men, if I were not contented with that measure and term of life, which he hath afforded me; and if I should not acknowledge his great goodness, and provident care of me in the whole course of my life. Especially I give him thanks for laying out this place for me to pass my old age in, amongst good men, with whose kindness I have been refreshed, and to whom, for their multiplied favours towards me, I can never make a sufficient return of thanks. Of your sincere affection (most worthy sir) in a special manner I have had experience, for which I give you my hearty thanks, and in your person to your whole corporation, which I beseech you to signify to them; and to intreat for me, that they will give me a place of burial large enough for me, and my wife who will quickly follow me." When he had thus expressed himself, he dismissed him with prayers for the welfare of him and his family.

Afterwards as one in a rapture, he said, "My God! thou hast drawn me, and I was drawn! thou hast known me from my mother's womb, with a merciful and efficacious knowledge: thou hast called me by name: thou hast bored mine ears, and I was attentive: I have declared thy message in the congregation, and thy word was sweeter than honey in my mouth. Who am I! O God, but dust and ashes, an earthen and a frail vessel, into which notwithstanding thou hast been pleased to pour a holy liquor, and seed of immortality. Thou livest, and thou makest me to live; I shall not die, but live for ever, with that *life which is hid with Christ in God. Blessed and holy is he which hath a part in the first resurrection: over him the second death shall have no power.* Behold I am dead; and also raised from the dead: I live not in myself, but in the life of the Son of God, who loved me, and gave himself for me. What should I mention more? I can make no return of thy faithfulness to me, or of the benefits thou hast bestowed on me. Thou hadst chosen me, before thou gavest me a being; and it pleased thee that I should be born of believing parents, and especially of a mother eminent in holiness, who dedicated me to thy service from my tender years. With how many prayers did she stir me up to that holy purpose! with what care and affection did she instil the seeds of piety into me! and the almighty God, who worketh all in all, gave his blessing to this diligent nurture, and heard her ardent prayers; and my ministry

hath been accepted of him. I am thy servant, O my God, thou hast taught me from my youth; and I have taught thy wonderful works, and thy grace unto this day; for thy gifts have not been without fruit in me. Thou usest weak instruments for the accomplishing of thy work: thou hast pardoned, thou hast helped me; thou hast accepted the truth and sincerity of my heart: and now, O my God, seeing it is evident thou wilt have me retire from this valley of miseries, do not thou forsake me in this last and important act. If it be thy will, that I die; that is also my will: I am ready, my heart is prepared: I give thee my heart, for that is it which thou requirest; let this gift be approved by thee; receive this gift, which is thine own, from him to whom thou hast given all things, who gives himself to thee. O Lord, I give thee thanks; thou instructest me, thou enlightenest me, thou talkest with my soul: O Lord, thou embracest me in the arms of thy mercy! grant also that I may embrace thee by a lively faith, and that I may apply unto myself the promises of the gospel, which I have proposed unto others. Let them be effectual in me, that by them I may be supported against all pains, yea death itself."

Then turning his speech to his niece, he said: "That I may not tire thee with long discourses, admire thou the grace of God towards me, and bless him who fortifies me with patience. Observe my words unto my last breath, and commit them to writing as fully as thou canst, that thereby my dearest brother, with others of my near kindred and affinity, as also of my friends, may be comforted and refreshed:" to which when she returned answer; that she was unable to retain, and commit to writing, such an abundance of holy speeches as flowed from him, he replied; "Fear not; only do thine endeavour, and God will help thee. If God give me strength, I will write a short epistle, which shall be for a testimony that credit is to be given to thy relation." (And he was always wont upon the mention of any thing of this nature, to add,) "Not that I would hereby procure praise to myself; but I would have it known unto all, that the religion which I have professed, and taught in the name of God, is the true religion, and that alone which leads men unto salvation: and particularly, I would have my brother informed of that inestimable grace which I have received of God, that he may be abundantly comforted and strengthened in his expectation of a better life, which I already enjoy. O with how great love have I loved him, and esteemed him! yea I have loved the gifts of God in him, and shall love them to the last. I pray God who is the giver of every good gift, that he will fulfil, strengthen, and make perfect his

own work in him; that he will guide him with his counsel, and and at length save and receive him to his rest. The same prayers I make for my nephew his son Stephen, that he may be a useful instrument for the promoting of God's glory, a diligent workman that needs not to be ashamed, rightly dividing the word of truth. O Lord my God, I pray not only for my brother, but for all those in France, to whom thou hast committed the conduct and rule of the churches: bless their persons; pardon their defects: sanctify their gifts: grant unto them, that they may seriously return unto the simplicity which is in Christ; and that they detract not from the glory of God, to ascribe unto man what belongs to his salvation; he is strong and jealous.

"If in my writings, I have seemed to deal a little warmly with some of my brethren about their new notions, I protest before God, I was never moved by envy or wrath against any one in particular, but on the contrary always accounted the men that favoured those novelties, among my friends; and the more I loved both their persons and gifts, the more it grieved me that I could not reconcile their maxims with the word of God. I do most earnestly beseech God, that he will give them the spirit of peace, that they may be of the same judgment, and speak the same things; and that the love of God may constrain them, and gather them into one in Christ; till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that following the truth in love, we may grow up into him, in all things, who is the head, even Christ.

"I would have thee without delay write unto thy father; he is my brother in a double bond, I have always esteemed, and loved him; he hath been a useful instrument for the glory of God, and I doubt not but he will thoroughly accomplish his work in him, to the glory of his own name, and his eternal salvation. I go before him, in a little time he will follow after me: he is almost come to the end of his course, and there remains but a little time, before God will crown his labours with an eternal reward."

And here again in an extraordinary transport he brake out into these expressions: "O great and immense mercy! who can but be rapt into admiration! he gives both being, and well-being; he bestows his gifts, he supporteth, he pardoneth, he worketh in us both to *will* and to *do* according to his good pleasure: and when himself hath given and wrought all this, yet he gives to us an eternal reward! amen, amen. Be it unto me ac-

cording to thy word, even according to the faithfulness and stability of thy promises.

Then turning his discourse to his niece again; "Write also (said he) to thy brethren, that I love them, and that I pray for their salvation. And thou, my dear niece! I love thee, not because of that near affinity which thou hast to me, but rather because we both have one God, and one hope. Thou knowest the love and affection which I have had for thee, which hath been a paternal love indeed, for a token of which, take thou the Bible which thou shalt find in my study. In special, I recommend to thee my wife, thy very good aunt: to thy power comfort and assist her: be unto her instead of a daughter, and help her to digest the sorrow she will have for my absence."

On Monday morning, January 2, he desired to arise out of his bed, that he might write those letters which he had made mention of in the night: and also that he might add something to the codicil, which was annexed to his will the evening before.

His strength was sufficient to admit the putting on of his clothes, and also his walking into his study; where he took the Bible designed for his neice, and gave it to her himself: and to Mr. Dauber, who was then with him, he gave an Arabic New-Testament, and laid by another book for Mr. Hulsius, and one for his brother Rivet, to be immediately sent unto him to Champuernon in France; unto whom (being returned into his chamber) he wrote this letter.

"My dear Brother!

"I now write my last to you, with a trembling and dying hand. After the preaching of a sermon on Christmas day in perfect health: it is now eight days since I have been afflicted with a stubborn constipation; and the expulsive faculty is wholly extinct in me. Wherefore I am determined by the grace of God to die with courage and constancy: by the obstinate continuance, and pains of my distemper, I am quite worn out; and the day of my dissolution draws near. My niece Mary Moulin shall write unto you an account of my last hours, and of that tranquillity of mind which God affords to me. I expect the coming of my son, to whom I may commit my nephews and affairs; he shall give you an account of all. Farewel my dearest brother! but keep me in remembrance the residue of thy life, who have loved thee and thine with a great charity; love mine again, as thou doest: I pray God to bless thee, and all thine. Once again farewel!"

"Dated at Breda, Jan. 2, 1651."

He wrote also to Mr. Moulin, his brother by affinity, in these words:

" My dearest Brother,

" It so pleaseth God, that you should remain alive after me: I now write, being upon the borders between life and death, after a sermon preached on Christmas day, which was followed with a pertinacious retention *fæcium in alvo induratarum*, and of the retaining of that load, the dissolution of the body with grievous pains is the necessary consequent. Your daughter, which ministereth to me in this agony, hath undertaken to write to you of my constancy, and the grace which God affordeth to me. Live unto the glory of his name, remembering me, and mine, who die, " Your most affectionate, &c."

When he had written these letters, he found himself exceedingly wearied, and desired to be had to bed again. All this day was spent in receiving his friends, especially the pastors who were of divers nations; unto whom he discoursed largely of surrendering up himself into the hands of God, and recited to them a confession of his faith, and exhorted them to proceed cheerfully in that work which the Lord had committed to them. He gladly received those consolations whereby they endeavoured to assuage his pains, and heard their prayers for him with like joy, always adding, that he was much refreshed by them. All this day the time seemed very long to him, while he expected the coming of his son.

" How afraid am I (said he) that I shall not see my son! it is the only thing I desire in this life."

When he was wholly given up by the physicians, and now for many days had neither received nor voided any thing, a little after noon, a good man, that was touched with our affliction, said unto us, that it seemed a very wonderful and strange thing to him, that we would suffer a man of so great merit, who was yet strong and hearty, to go out of the world without trying of any remedies: adding, that he knew a person that was held with the same disease, that was helped by baths prescribed by a surgeon in the city, who was indeed very skilful in his art. This person therefore was immediately sent for, who when he came, finding the sick man strong enough to abide the use of that remedy, without delay prepared a bath, by which he found himself much eased, and his pains assuaged; and that Monday night, he had a better night of it than ordinary.

The next day in the morning they repeated the bath, after which a clyster was injected, which seemed to have begun its work: all that were about the sick man rejoiced, and bade him be of good courage, promising his recovery from his distemper; and, to say the truth, himself began, if not to hope, yet at least to think, it might be so. In the following evening the bath was repeated again, after which being had to bed, he began to sleep sweetly: but had scarcely rested half an hour, before he was awakened by the pain of his side, and a greater tension of his belly than before, and the access of a fever. Nothing was left unattempted for his relief, by fomentations and unctions; but all was to no purpose: the complaint of the sick man was increased, and he was tired out and afflicted with extraordinary restlessness. And then his niece perceived that there was something else troubled him more than the pain of his body; for he, remaining silent, groaned forth most bitter sighs, whereas before, the more he was tormented with pain, the more ardently did he use to pour out his prayers to God. It was supper time when she was left with him alone, and then with a mournful voice he asked, "Who is there, is any stranger present?" and when his niece had told him, no: she asked him, 'Whence doth this unusual disquietude proceed? you seem to me to suffer something extraordinary; what is become of that cheerfulness through which you were wont to pass through your pains with the greatest joy?'

"Alas! (said he) he is departed from me that made glad my heart: I have grieved that holy Spirit the Comforter, who had filled my soul with peace and joy; I have been so wretched and unhappy as to give ear to those who spake unto me of my returning into this world: I have been tickled with the desire of living: and how could such a thing possibly be, after the fruits of the heavenly Canaan had been tasted by me, and I had by faith taken hold of supernatural good things? what is now necessary to be done? whither shall I go? if I speak, he answers not; yea he hath taken from me the power of speaking: ah, sad change. An holy fire had kindled my meditation, but now vain thoughts hurry me: I cannot get out of my mind an old satire, and such like trifles. Thus while I am at death's door, I go backwards."

And here casting his arms about her neck, he thus proceeded: "My dear niece, help me, continue to discourse of good things with me: call upon the Comforter to return, and renew that excellent work which he had advanced in me. O return! return! confirm me with thy strength, before I go hence, and be seen no more."

Then she suggested to him those places of scripture, which by the divine aid were brought to her mind; in answer to which, every moment he interposed such words, as made it evident that his soul which before was sinking under its burden, began to gather strength and comfort again. He had scarce been a quarter of an hour in that conflict, before he fell into a swoon, which occasioned the hasty calling in of his son, who was come to him but that morning; and when this sinking fit was over, there appeared in him again the same tranquillity and cheerfulness of countenance as formerly: and seeing those of his own household, with some friends that used to assist him, and watch with him by turns, in the next room, he attentively fixed his eyes upon each of them; and first addressing himself to his wife:

"Farewel (said he) my dearest yoke-fellow! we have lived together in peace for thirty years; and I thank thee for thy help, which hath been a great comfort unto me; for I did cast all domestic cares unto thee: continue I beseech thee to* love me my children with that pious affection, which hitherto thou hast had for them."

Then turning his speech to his son, he said, "And thou my son! love and honour this dearest companion of my life, the partner of all my joys and sorrows, which hath done the duty of a mother towards thee; this I desire of thee, and this I command thee, as thou expectest a blessing from God upon what I have gotten by my labour; divide it between you without quarrelling or contention, according to what is just and right; manage all thy affairs with all lenity and christian prudence; especially pursue peace, O Frederick! (for that was his son's name, to which he alluded) be rich in peace."

Then taking hold of both their hands, and joining them together: "Promise me, (said he) that you will maintain a holy and mutual friendship with each other." Which when they had both most solemnly promised to do, "I believe you (said he) for I have not cause to doubt of your sincerity; I know that you fear God, and that my last commands will be of great weight with you; even as I pray God that he will make my blessing effectual upon you."

Then turning to his wife, he said: "The Lord bless thee, my dear love, and strengthen thee; he is a husband to the widow, and a father of the fatherless."

And to his son, "The Almighty Father bless thee, my son, guide thee in all thy ways, enrich thee with all christian virtues,

* They were his children by a former wife, for he had none by her.

and plentifully make thee to abound in all spiritual and temporal blessings; regard not the world nor its deceitful hopes; for the world passeth away, and the lust thereof; place all thy felicity in the blessing of God: be strong in faith, and prepared unto every good work. Let the peace of God dwell in thee, and make thee peaceable and kind. Those infants, which I commend unto thee, and commit to thy trust, will be proper subjects for thee to exercise thy charity upon. I appoint and set thee over not only that little portion which I leave them, but especially their persons, that thou mayest take care of their instruction and education in piety and virtue; that they may be fitted for that service of God, which their nature and genius renders them capable of, and especially may apply themselves to the worship of God."

And then taking hold of the hand of the eldest of the children, he said, "Farewel dear child, the Lord make thee a good and a pious man, that thou mayest fill up the place of thy father and grandfather: and bless thee abundantly, and make thy studies prosperous unto his glory; which he will do if thou diligently call upon him, and if thou study to be diligent, sober, modest, and humbly obedient unto God and thy superiors, thy uncle in particular, who will be instead of a father to thee. Give due obedience and honour unto thy mother; love thy brother and sister, and withdraw thyself from the company of young persons who would entice thee unto vice."

And unto his niece he thus spake: "Farewel my dear niece, the Lord bless thee! we have a kindred in the heavens which will endure for ever."

[This eminently holy man survived several days after the period to which the preceding account extends; and during the whole time his spiritual comfort and support remained without abatement. The narrative, however, which is given of his exercises is so similar to what has already been exhibited that we shall not insert it, except so far as relates to the close of the whole, which is as follows.]

About three o'clock in the morning of Saturday, January 7, his wife came near to him, and beholding in his countenance the image of death, she cheerfully said: 'Farewell, my dear! go rejoicing into eternal life.'

About half an hour after eight the colour of his face was wholly changed, and convulsive motions came on: then his niece asked him, if he yet had his understanding. "Alas (said he) speak:" (as complaining of their silence:) then said she, 'I pray you do

you still feel the sense of inward joy?' to which he replied intelligibly enough, "Yea: my confidence is firm in me." Then making a sign, that he would be raised a little; his son and his niece on each side enfolding their arms about him, lifted him higher: then fixing his eyes awhile upon them, he said, "Help me; I am going." Accordingly, the Lord bringing to their mind many choice scriptures apt for the occasion, they by turns proposed them to him; and he received them with great joy; adding "So it is:" and "Amen." Often also he would pronounce himself the last words of that portion of scripture, which they were rehearsing to him; as in Psalm xxxvi. "*How excellent is thy loving kindness, O God! therefore do the sons of men put their trust under the shadow of thy wings: thou wilt abundantly satisfy them with the fatness of thy house, and make them to drink of the rivers of thy pleasures;*" which last sentence he rehearsed himself in the French metre. And the same he did from Psalm lxv. 4. "*Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be abundantly satisfied with the goodness of thy house, even of thy holy temple.*"

Then his son said, 'I am sorry that we are alone.' "I am not alone (said he) God is with me." 'Be you then an evangelist to yourself, (said his son) forasmuch as you have received the ministry of reconciliation, deliver the tidings of peace to your own soul.'

"That I do (saith he) my soul believes." 'Then fear nothing; He that believes in Jesus Christ shall never perish:' he added, "But shall have eternal life." While prayers were making for him in this last combat with the pains of death, at the end of almost every sentence he would interpose some word or words, expressing the sense of his mind with respect to those petitions. As thus, O great God, send thy spirit of consolation; "He is already come:" and give unto thy servant the sense of thy love, "That he hath done;" give unto him the garment of salvation, "He hath given it;" all is well, enter therefore thou good servant into the joy of thy Lord, he calleth thee. (At which words he raised up himself and stretched forth his arms:) also O Lord strengthen more and more the faith of thy servant in this last agony, let him see, let him hear thy voice, let him raise up himself, and take hold on eternal life, "Yea! I am of good comfort." Let us go to the throne of grace, that we may obtain mercy, "It is done:" leave therefore with a joyful mind this body to the earth, and yield up thy spirit into the hands of God, "Who hath

given it." take hold of the shield of faith; yea put on the whole armour of God; " I have it."

Then he began himself to recite those words, " *I have fought a good fight*," &c. And when one had repeated what follows, and came to those words, *which God the righteous Judge will give;* he added, " He will do it." And when one said; ' Behold the last moment of deliverance! O God give wings unto thy servant; open thy paradise unto him; let him be received unto the beholding of thy face!' he added, " With the spirits of just men made perfect." ' Let him receive the white stone, and the hidden manna; and let him bear his part in that new song which none understands but he that sings it.' To which he said, " Amen!"

In these last moments there came in some of his friends who were witnesses of his happy departure: but the ministers above named, viz. Lydius and Hulsius came too late to hear him speak any thing. Howbeit a short prayer was made for him; after which, when he had abode awhile with his eyes fixed, and his hands lifted up towards heaven; one of the standers by said; ' I am persuaded this man doth already enjoy the vision of God,' whereupon he earnestly endeavoured to utter the word, yea! and almost in the same moment sweetly breathed forth his soul, about half an hour after nine o'clock on Saturday morning, being January 7, 1651, after he had lived seventy-eight years, six months, and five days.

Mr. Leigh calls him a learned and godly French divine, and says of him, that he hath very well expounded Genesis, Exodus, the prophetical Psalms, and Hosea, and wrote learnedly against the papists in his Catholicus Orthodoxus, and against Grotius. Criticus sacer, seu censura Patrum, Isagoge in S. Scripturam, Synopsis doctrinæ de naturâ et gratiâ: with other learned treatises Latin and French. Another great divine used to call him, ' A man beyond all praise, and the most burning and shining Light of the French and Dutch churches.' Doubtless, he now shines, as the stars in the firmament, and shall shine for ever and ever!

RELIGIOUS AND MORAL DISCUSSIONS.

THE CHARGE.

[*Concluded from page* 511.]

It is now time to observe that out of the pulpit your duty as pastors will consist in exercising discipline, which you are to do faithfully, carefully, tenderly, firmly, and impartially: in visiting

your people from house to house, that you may admonish those who are remiss in christian duty, that you may endeavour to improve providential dispensations, that you may strive to heal discontents and divisions, and especially that you may pay attention to the sick and afflicted. By these private and personal applications, not only may much good be done immediately, but by them you will more fully learn the state and circumstances of your flock, and thus be better prepared to speak suitably in public.

Catechising, also, is a most important duty, which ought by no means to be neglected, especially among children and youth. It is only by indoctrinating them in the great principles of religion by catechetical instruction, that they can ever be prepared to hear, with full advantage, the discourses you deliver in public: and it is not to be doubted that the neglect of this duty is one principal cause of the mournful declension of religion in our land.

As ministers of the church of Christ you are also to remember that the judicatures of that church have a demand upon you; that it is as much your duty to attend upon them as to preach to your people; and that nothing but difficulties really insurmountable should prevent your attendance. No minister in our connexion has been known by me, who was either very useful or very respectable, that did not give his presence at presbytery, synod or assembly, whenever that duty became incumbent. The reason of this seems to be, that a neglect in this particular cannot take place without indicating in him who is chargeable with it a criminal want of zeal for the general interests of the church; and at the same time it necessarily deprives him of all general influence, confidence, esteem and affection, among his brethren.

III. A very few words on your general character and deportment as ministers of Christ will now conclude what I have to offer to you. Be it, then, most deeply impressed on your memory, that all your preaching and teaching will be utterly lost; nay, will be likely to do more harm than good, if your own life and practice be contrary to the gospel. Example has greater influence than precept, and we never shall persuade others that we believe what we say, when we deliver the great truths of religion, if it be manifest that they have no effect upon ourselves. Be watchful and prayerful, therefore, that you may recommend the doctrines which you teach by such a holy and examplary life as shall demonstrate that you consider them as the most sacred and important realities. In every method, and by every mean in your power, endeavour [a] so to make your light shine before men that they may see your good works and glorify your Father who is in

heaven." Be careful to support the consistency of the ministerial character, by avoiding all those levities which dishonour and degrade it, and by shunning with equal caution that moroseness and severity which may engender prejudices against it. Remember that prudence is a prime virtue in a minister of the gospel, and endeavour to exercise it in every concern that relates to yourselves, to your families, and to your flocks. Be meek and humble, be kind and affectionate, be firm and impartial; thus will you be most likely to secure the love and respect of those committed to your charge, and to do them the good you wish: and thus, when you receive censure and injury (which in one degree or another you must expect to receive) you will be supported by the testimony of a good conscience; and be able, as the apostle was, to "take pleasure in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

Hear now the conclusion of the whole matter, not in my words, but in words dictated by the Holy Ghost; and directed to each of you most unquestionably.

"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, that thou observe these things. Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." My dear young brethren, this is a weighty charge; it would be intolerable, were it not for the supporting consideration which bore up him who first penned the words;—"Through Christ strengthening me I can do all things." Blessed Jesus! thou knowest the burdens which thy ministers have to bear, and therefore in their very commission thou hast promised them help; almighty help; "Lo I am with you always even to the end of the world." Go to your work, brethren, in the strength of Christ, and you shall find his service, laborious indeed, but yet pleasant and delightful; and when "he who is the Chief Shepherd shall appear, you shall also appear with him in glory."

People of this congregation:

Sustaining the pastoral relation to you, in common with my young friend who has just been installed as your minister, there are some things which it behoves me to say that may appear to trespass on that reserve which ought generally to govern us when our own interests may be supposed to be concerned. On this account I could have wished that this service had been assigned to another. But as my bretheren have seen meet to de-

volve it upon me, I do not feel at liberty to modify it from personal considerations, but shall endeavour to perform it as I should if I had no particular connexion with you.

There are, also, a number of the members of the other congregations present, who are concerned in the solemn transaction in which we are engaged, and who may consider me as addressing them, in anticipation of the relation which is expected speedily to subsist between them and the pastors of their choice just ordained.

Brethren,

You have heard detailed the duties of those who are to take charge of you in the gospel of Christ, and I am confident that you feel for them most sensibly, in the view of what they are bound by such sacred injunctions to perform. Cherish a degree of this sympathy through the whole of their ministrations among you, and it will engage you to the faithful, cheerful, and diligent discharge of the duties that you owe them. Keep it in mind that these duties are as important to you as their's are to them. There are some who seem to suppose that every fault of a clergyman is great and inexcusable, and yet to think, that it is a matter of indifference, or of choice, whether their people perform their engagements and obligations to their pastors or not. This is an idea equally ungenerous and unjust The parties are mutually bound; their obligations, as I have already stated, are correlative. I will endeavour briefly to show how your's arise out of those which your pastors owe to you.

1st. If it be their duty to dispense the gospel faithfully, it is your's faithfully to attend on their ministry, and to use your best endeavours to give success to their labours. Be mindful of the apostolic injunction; "Forsake not the assembling of yourselves together as the manner of some is." With what heart can the ministers of the gospel study, or with what spirit can they preach, if they see the church deserted by a great part of those who ought to be there? Nothing so effectually as this will damp their ardour and unnerve their souls. But it is a consideration still more important, that your own souls are endangered by such neglect. Wilfully or carelessly to be absent from the hearing of the gospel, is a sin of no inferior size. It grieves the Spirit of grace, and provokes him to give up to judicial barrenness and blindness those who thus despise the messages of peace. Realize it, then, that whenever it is the duty of your ministers to preach, it is equally your duty to hear, unless necessity forbid you; and be punctual, steady, and diligent, in an attendance on their labours.

Let me, also, exhort you in the words of Christ to "Take heed what you hear—and how your hear." Be willing and desirous to hear the unadulterated doctrines of the gospel; the doctrines of Christ crucified; to hear them faithfully and frequently urged; and remember too that for the improvement you make of them you must render a solemn and strict account at the judgment seat of that Saviour who published them at the expense of his own precious blood.

You are likewise to second the endeavours of your pastors to promote the spiritual edification of your families, by instructing them yourselves, and thus endeavouring to prepare them for receiving benefit from ministerial labours. Striking is the remark which one of the ablest divines of this age has made on this subject.* "Is it not hard (says he) that when many are so ready to find fault with every neglect of ministers, and sometimes to expect more work from one than ten can perform, they should take so little pains in their families, these smaller districts which are committed to their own charge." By family religion, then, endeavour with diligence to help forward, and to give effect to, the instructions of your pastors.

2d. If your ministers have, as they certainly have, a most arduous trust, in the successful discharge of which your souls are concerned, then it is your duty to pray continually that they may be directed and assisted, and that their labours may be crowned with success. How often does St. Paul repeat the exhortation to all the churches to which he wrote: "Brethren pray for us." It is in answer to the prayers of his people that God blesses the labours of his servants. He, therefore, does not deserve the name of a christian, who neglects this duty, or whose apparent performance of it is mere formality. Pray for your ministers, brethren, I had almost said, whenever you pray for yourselves. Pray for them in secret, pray for them in your families; never enter the doors of God's house, without having earnestly prayed for a blessing on the word that you and others are to hear from them there. True is the remark, however trite, that a praying people will make a preaching minister.

3d. If it is a duty of the pastoral office to administer reproof and to exercise discipline, it is the duty of people to submit to this, when suitably performed, with readiness and even with thankfulness. Christ's kingdom is not of this world, and God forbid that we should ever wish to see the power of the sword committed to

* Dr. Witherspoon.

the church. But when the officers of the church inflict its moral and religious censures justly, though a careless world and an unbelieving age may affect to despise them, they are really more awful than any temporal punishments. Christ the great head of the church sanctions them, and they are the harbingers of an eternal retribution. Reverence them, therefore, brethren, that they may become, what they were intended to be, a salutary discipline to correct the wanderings of your souls.

4th. If the trust of your pastors be arduous and their character easily susceptible of a stain, then they have a sacred claim upon their people to make them reasonable allowances, and to shield them from unjust aspersions. To observe a tender and sympathetic spirit among those of whom he has the charge will ever be a most grateful and encouraging circumstance to any minister of the gospel who possesses a soul of sensibility. It will animate him to double diligence. It will make him bear every difficulty, not only with patience, but with pleasure, in the service of such a people. On the contrary, it must require the constant exercise of a martyr's faith to discharge, with suitable fidelity, the duties of the ministerisl trust, to an unfeeling, unreasonable, and ungrateful flock. I admit, indeed, that every minister ought to be able to say with the apostle, " I am willing to spend and to be spent for you, though the more I love you the less I be loved;" but it should be remembered, notwithstanding, that this is a high attainment, which is rarely made in fact, and that the people who call a minister to this trial are likely to have but very little benefit from his labours. Mistake me not, my brethren. For a man, in the sacred office, whose *general character* is bad we plead for no indulgence. He merits the abhorrence of all, and let him receive it. But when you have no reason to doubt, either the piety or the general fidelity of those who are placed " over you in the Lord," be tender of their character, even though there be some things that you could wish otherwise. Ministers of the gospel are " men of like passions with yourselves:" As on this account it is but rational to expect that they will have their failings, so he who loves the religion of Christ will be cautious not to magnify and expose those failings, lest he injure his Saviour's cause while he is bitter against its imperfect advocates. Be it, then, a matter of conscience with you to repel injurious suggestions against your pastors: forbear them yourselves and discourage them in others. Thus will you strengthen their han and obey the divine command, which requires that you " esteem them very highly in love for their works' sake."

5thly, Finally. If your pastors ought to employ their whole time and talents in the service of your souls, then it is an indispensable duty that you owe to them, to make provision for their comfortable worldly maintenance. Hear the word of God; "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Here it is asserted in the most explicit terms to be God's ordinance that they who preach the gospel shall live of the gospel; and if God hath ordained it, who or where is he that will gain say it? Neither is the ordinance less beneficial to those who are to contribute to the support of a minister, than it is to him who is to receive it; for a people rob themselves whenever they render their pastor uncomfortable in his worldly affairs.—They rob themselves of that time which they compel him to spend in the world, and of those mental exertions which they oblige him to divert from their service to the devising and executing of plans for his own subsistence.

Thus, bretheren, have I briefly exhibited the sacred obligations which you are under to your pastors:—And now the "God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever, amen."

OF ENOCH.

No. II.

The words of the historian, "Enoch walked with God," are explained by the apostle, when he says, that "he pleased God. But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." As soon could Enoch doubt of his own existence, as of the existence of his Maker. Attentively did he examine his works, devoutly did he meditate upon, and endeavour to conform his life unto, his word, received traditionally or immediately, and his works and word were mediums of communication between the creature and the Creator.

The learning of Enoch is much spoken of, particularly his deep and accurate researches into astronomy and natural history.

The heavens and the earth were, to him, an open volume, in which the attributes of the invisible God, were strongly marked: the celestial bodies in their regular courses, vegetation in its variegating progress, pronounced *Jehovah's* name intelligibly in his ear: the immense multitude of creatures whose organization is well adapted to the spheres in which they are intended to move, and the admirable contrivance which has placed within their reach, when moving in their proper spheres, whatever tends to their sustenance and comfort, were satisfactory evidences of the wisdom, power, and goodness of God.

The sun speaks of God's glory; the tempest of his power; the refreshing breeze of his mercy; change, sickness, and death vindicate his justice; stability, health and safety, give assurances of his kindness and care: Enoch listened to the sun speaking of his glory; he was taught his power from the tempest; his mercy from the refreshing breeze; he acknowledged the vindication of his justice in change, sickness, and death; but from health, stability and safety he received assurances of his kindness and care.

How uncomfortable must their lives be to whom all things are supposed to come by chance! In prosperity they have no real enjoyment; in adversity they have no solid hope. Suspense agitates their minds. It distracts them to think in what the wild uproar shall issue; but faith like Enoch's, which realizes the Eternal presiding over the storm, calming the tumult of the people, permitting the attack of disease and death, and qualifying the attack to effect wise and gracious purposes, soothes the mind, and awakens peace and joy which are unspeakable and full of glory. Such are glad, because the Lord reigneth: the springs of their consolation are deep and permanent.

From the first, God has been pleased to communicate the knowledge of himself to men by his word as well as by his works. Hence their acquaintance with the creation of the world, and the destination of man; with the origin of evil, and the Providence by which evil should be made subservient to the purposes of heaven. These truths were known to Adam. The creation of the world was revealed to his faith, and the destination of man. He knew from sad experience the origin of evil, and was comforted with the assurance of a Providence by which evil should be, in some instances, extirpated, and in all issue in the glory of God. From him, as from a fountain, a stream of knowledge issued pure and unadulterated. Enoch drank of that stream and was refreshed; of the revelations communicated through Adam, or derived from other sources he entertained no doubt; many things in these reve-

lations were mysterious, affording matter for scorn and merriment to the infidel of that day. Enoch was established in the faith; his faith, assaulted on every side, could no more be moved, than the rock upon which the furious waves impetuously dash, and fall back broken to pieces.

Such a life as Enoch desired to live, is the life for which we were originally intended. A wicked life is a deviation from the path marked out for men, and such a total perversion of God's designs concerning us, that it can only issue in disgrace and ruin; but a life of faith and obedience restores us to the right path, and must issue in honour and safety. How awkwardly wickedness sits on a man; it presses and torments him; he is out of his element, ever convulsed, and at the point of death: but holiness sits easy on him; it is a defence and an ornament; he is in his element, where he lives, and where he can live for ever.

PHILOLOGOS.

SELECTIONS.

AN EXTRACT FROM THE CHRISTIAN HERO, PUBLISHED IN 1738.

THERE was nothing in our Saviour's own deportment, or in the principles he introduced for our conduct, but what was so far from opposing, that they might naturally fall in with the statutes or forms of any civil government whatever, and regarded them no otherwise than to make us more obedient to them: yet the professors of this doctrine were told they were to meet but very little quarter, for the acceptable service they were to do them, but must lay down their very lives to bring us to a contempt of their grandeur in comparison of greater and higher pursuits: in order to this great end, their despicable artillery were poverty and meekness; the consideration therefore of those arms is no digression from our purpose: it is in every body's observation with what disadvantage a poor man enters upon the most ordinary affairs, much more disputing with the whole world, and in contradiction of the rich, that is, the wise; for as certainly as wealth gives acceptance and grace to all that its possessor says or does, so poverty creates disesteem, scorn and prejudice to all the undertakings of the indigent: the necessitous man has neither hands, lips, nor understanding, for his own or friend's use, but is in the same condition with the sick, with this difference only, that he is

The heavens and the earth were, to him, an open volume, in which the attributes of the invisible God, were strongly marked: the celestial bodies in their regular courses, vegetation in its variegating progress, pronounced *Jehovah's* name intelligibly in his ear: the immense multitude of creatures whose organization is well adapted to the spheres in which they are intended to move, and the admirable contrivance which has placed within their reach, when moving in their proper spheres, whatever tends to their sustenance and comfort, were satisfactory evidences of the wisdom, power, and goodness of God.

The sun speaks of God's glory; the tempest of his power; the refreshing breeze of his mercy; change, sickness, and death vindicate his justice; stability, health and safety, give assurances of his kindness and care: Enoch listened to the sun speaking of his glory; he was taught his power from the tempest; his mercy from the refreshing breeze; he acknowledged the vindication of his justice in change, sickness, and death; but from health, stability and safety he received assurances of his kindness and care.

How uncomfortable must their lives be to whom all things are supposed to come by chance! In prosperity they have no real enjoyment; in adversity they have no solid hope. Suspense agitates their minds. It distracts them to think in what the wild uproar shall issue; but faith like Enoch's, which realizes the Eternal presiding over the storm, calming the tumult of the people, permitting the attack of disease and death, and qualifying the attack to effect wise and gracious purposes, soothes the mind, and awakens peace and joy which are unspeakable and full of glory. Such are glad, because the Lord reigneth: the springs of their consolation are deep and permanent.

From the first, God has been pleased to communicate the knowledge of himself to men by his word as well as by his works. Hence their acquaintance with the creation of the world, and the destination of man; with the origin of evil, and the Providence by which evil should be made subservient to the purposes of heaven. These truths were known to Adam. The creation of the world was revealed to his faith, and the destination of man. He knew from sad experience the origin of evil, and was comforted with the assurance of a Providence by which evil should be, in some instances, extirpated, and in all issue in the glory of God. From him, as from a fountain, a stream of knowledge issued pure and unadulterated. Enoch drank of that stream and was refreshed; of the revelations communicated through Adam, or derived from other sources he entertained no doubt; many things in these reve-

lations were mysterious, affording matter for scorn and merriment to the infidel of that day. Enoch was established in the faith; his faith, assaulted on every side, could no more be moved, than the rock upon which the furious waves impetuously dash, and fall back broken to pieces.

Such a life as Enoch desired to live, is the life for which we were originally intended. A wicked life is a deviation from the path marked out for men, and such a total perversion of God's designs concerning us, that it can only issue in disgrace and ruin; but a life of faith and obedience restores us to the right path, and must issue in honour and safety. How awkwardly wickedness sits on a man; it presses and torments him; he is out of his element, ever convulsed, and at the point of death: but holiness sits easy on him; it is a defence and an ornament; he is in his element, where he lives, and where he can live for ever.

PHILOLOGOS.

SELECTIONS.

AN EXTRACT FROM THE CHRISTIAN HERO, PUBLISHED IN 1738.

THERE was nothing in our Saviour's own deportment, or in the principles he introduced for our conduct, but what was so far from opposing, that they might naturally fall in with the statutes or forms of any civil government whatever, and regarded them no otherwise than to make us more obedient to them: yet the professors of this doctrine were told they were to meet but very little quarter, for the acceptable service they were to do them, but must lay down their very lives to bring us to a contempt of their grandeur in comparison of greater and higher pursuits: in order to this great end, their despicable artillery were poverty and meekness; the consideration therefore of those arms is no digression from our purpose: it is in every body's observation with what disadvantage a poor man enters upon the most ordinary affairs, much more disputing with the whole world, and in contradiction of the rich, that is, the wise; for as certainly as wealth gives acceptance and grace to all that its possessor says or does, so poverty creates disesteem, scorn and prejudice to all the undertakings of the indigent: the necessitous man has neither hands, lips, nor understanding, for his own or friend's use, but is in the same condition with the sick, with this difference only, that he is

an infection no man will relieve, or assist, or if he does, it is seldom with so much pity, as contempt, and rather for the ostentation of the physician, than compassion on the patient: it is a circumstance, wherein a man finds that all the good he deserves inaccessible, all the ill unavoidable; and the poor hero is as certainly ragged, as the poor villain hanged: under these pressures the poor man speaks with hesitation, and undertakes with irresolution, and acts with disappointment: he is slighted in men's conversation, overlooked in their assemblies, and beaten at their doors: but from whence alas has he this treatment? from a creature that has only the supply of, but not an exemption from the wants, for which he despises him: for such is the unaccountable insolence of man, that he will not see that he who is supported, is in the same class of natural necessity with him that wants a support; and to be helped, implies to be indigent. In a word, after all you can say of a man, conclude that he is rich, and you have made him friends; nor have you utterly overthrown a man in the world's opinion, until you have said he is poor: this is the emphatical expression of praise and blame, for men so stupidly forget their natural impotence and want, that riches and poverty have taken in our imagination the place of innocence and guilt; he therefore that has suffered the contumelies, disappointments and miseries which attend the poor man's condition, and without running into base, indecent or servile arts for his redress, hath returned upon an insolent world its scorn: he, I say, has fought a nobler fight, conquered greater difficulties, and deserves a brighter diadem, than ever fortune bestowed on the most flattered and gaudy of her favourites; but to capacitate one's self for this hard work, how necessary is that sublime and heroic virtue, meekness; a virtue that seems the very characteristic of a christian, and arises from a great, not a groveling idea of things: for as certainly as pride proceeds from a mean and narrow view of the little advantages about a man's self, so meekness is founded on the extended contemplation of the place we bear in the universe, and a just observation how little, how empty, how wavering are our deepest resolves and counsels; and as (to a well taught mind) when you have said a haughty and proud man, you have spoken a narrow conception, little spirit, and despicable carriage; so when you have said a man is meek and humble, you have acquainted us, that such a person has arrived at the hardest task in the world, in an universal observation round him, to be quick to see his own faults and other men's virtues, and at the height of pardoning every man sooner than himself; yet you have also given us to

understand, that to treat him kindly, sincerely and respectfully, is but a mere justice to him that is ready to do us the same offices: this temper of soul keeps us always awake to a just sense of things, teaches us that we are as well a-kin to worms as to angels, and as nothing is above these, so is nothing below those: it keeps our understanding tight about us, so that all things appear to us great and little as they are in nature, not as they are gilded or sullied by accident and fortune.

Meekness is to the mind, what a good mien is to the body, without which, the best limned and finest complexioned person may be very disagreeable; and with it, a very homely and plain one cannot be so; for a good air supplies the imperfection of feature and shape, by throwing a certain beauty on the whole, which covers the disagreeableness of the parts; it has a state and humility peculiar to itself above all virtues, like the holy scripture, its sacred record, where the highest things are expressed in the most easy terms, and which carries throughout a condescending explanation, and a certain meekness of style.

With this circumstance, and this ready virtue, the faithful followers of a crucified master were to shape their course to an eternal kingdom, and with that in prospect to contemn the hazards and disasters of a cruel and impenitent generation. Great were the actions and sufferings of all our blessed Saviour's apostles, but St. Paul being peculiarly sent to us, who were, or are Gentiles, he, methinks, more particularly challenges our regard; God who bestowed upon others supernaturally the gift of tongues, but not of arts, thought therefore fit to make use of him, already master in some measure of both, and qualified to converse with the politer world by his acquaintance with their studies, laws and customs: but though he shows himself by frequent brisk sallies and quick interrogatories, skilful in approaching the passions of rhetoric, yet he is very modest in any of those ornaments, and strikes all along at reason, where he never fails to convince the attentive and unprejudiced; and though his person was very despicable (which to a stranger is almost an insuperable inconvenience) yet such was the power of the commanding truth which he uttered, and his skill how and when to utter it, that there every where appears in his character, either the man of business, the gentleman, the hero, the apostle, or the martyr; which eminence above the other apostles might well be expected from his sanguine and undertaking complexion, tempered by education, and quickened by grace: it is true indeed, he had opposed in the most outrageous and violent manner this new

faith, and was accessary to the murder of the glorious leader of the army of martyrs, St. Stephen; but that fierce disposition fell off with the scales from his eyes; and God, who ever regards the intention, changed his mistaken method of serving him, and he is now ready to promote the same religion by his sufferings, which before he would have extirpated by his persecutions. He and his companion had made very great progress in the conversion both of Jews and Gentiles, but certain unbelievers prompted the multitude to a resolution at a general assembly to assassinate them, but they advertised of it fled unto Lycaonia, where their actions and eloquence were very successful: but at Lystra, a certain poor cripple (from his mother's womb) heard him with very particular attention and devotion, whom the apostle (observing in his very countenance his warm contrition, and preparation of soul to receive the benefit) commanded to stand up, upon which he immediately jumped upon his legs, and walked: this miracle alarmed the whole city, who believed their gods had descended in human shapes: Barnabas was immediately Jove, and Paul his Mercury: the priest of Jupiter now is coming to sacrifice to them with oxen and garlands: but they ran into the multitude; we are men like you, are subject to the same weakness, infirmities and passions with yourselves: we, alas! are impotent of the great things ourselves have done; your and our Creator will no longer let you wander in the maze and error of your vanities and false notions of his Deity, but has sent us with instances of his omnipotence to awake you to a worship worthy him, and worthy you. Oh graceful passage to see the great apostle oppose his own success! now only his vehemence, his power and his eloquence are too feeble when they are urgent against themselves; for which prayers and entreaties the crowd could hardly be prevailed upon, to forbear their adoration. But this applause, like all other, was but a mere gust, for the malice of certain Jews followed them from Iconium, and quickly insinuated into the giddy multitude as much rancour as they had before devotion; who in a tumultuary manner stoned St. Paul, and dragged him as dead out of the gates of the city; but he bore their affronts with much less indignation than their worship: here was in a trice the highest and lowest condition, the most respectful and most insolent treatment that man could receive; but christianity, which kept his eye upon the cause, not effect of his actions, (and always gives us a transient regard to transitory things,) depressed him when adorned, exalted him when affronted.

But these two excellent men, though they had the endearments of fellow-suffering, and their friendship heightened by the yet faster tie of religion, could not longer accompany each other, but upon a dispute about taking Mark with them, who it seems had before deserted them, their dissention grew to the highest a resentment between generous friends ever can, even to part and estrange them: but they did it without rancour, malice, or perhaps disesteem of each other; for God hath made us, whether we observe it at the instant of being so or not, so much instruments of his great and secret purposes, that he has given every individual man, I know not what peculiarly his own, which so much distinguishes him from all other persons, that it is impossible, sometimes, for two of the same generous resolutions, honesty and integrity to do well together; whether it be that Providence has so ordered it to distribute virtue the more, or whatever it is, such is the frequent effect. For these nobler personages were forced to take different ways, and in those were eminently useful in the same cause; as you may have seen two chemical waters, asunder, shining and transparent, thrown together, muddy and offensive.

The apostle was warned in a vision to go unto Macedonia, whither he and his new companion Silas accordingly went. At Philippi he commanded an evil spirit to depart out of a young woman; but her master (to whom her distraction was a revenue, which ceased by her future inability to answer the demands usually made to her) with the ordinary method of hiding private malice in public zeal, raised the multitude upon them, as disturbers of the public peace, and innovators upon their laws and liberties: the multitude hurried them to the magistrates, who happening to be wise as themselves, commanded them to be stripped, whipped, and clapped in gaol: the keeper receiving very strict orders for their safe custody, put them in irons in the dungeon; the abused innocents had now no way left for their redress, but applying to their God, who, when all human arts and forces fail, is ready for our relief, nor did St. Paul on less occasions implore preternatural assistance:

* *Nec Deus intersit, nisi dignus vindice Nodus,*
Inciderit ——

Let not a God approach the scene,
In cases for a God too mean.

* Horace's General Epistle to the Pisos', verse 105.

We must, to men of wit and gallantry, quote out of their own scriptures. Their generous way of devotion, and begging assistance, was giving thanks for their present extremities: in the midst of their sores and chains, they sang hymns and praise to their Creator. Immediately the bolts flew, the manacles fell off, the doors were opened, and the earth shook: the gaoler awakes in terror, and believing all under his custody escaped went to dispatch himself; but St. Paul calls to him, he comes and beholds his prisoners detained by nothing but their amazing liberty; the horror, sorrow, torture and despair of a dungeon, turned into the joy, the rapture, the hallelujah, the ecstasy of a Heaven; he fell trembling at the apostles' feet, resigned himself to his captives, and felt in himself the happy exchange of his liberty, for that yoke in which alone is perfect freedom. Early the next morning, upon this stupendous occasion, the magistrates sent orders those men might be released: but St. Paul, who knew he had law on his side, and that his being a prisoner made him not the less a gentleman and a Roman, scorned their pretended favour, nor would regard their message, until they had themselves in as public a manner acknowledged their offence, as they had committed it; which they did by attending them in the goal, and desiring in a ceremonious manner they would leave the city; upon which the apostle accepted his enlargement, and when he had settled what business he had in that town, left it and its rulers to forget that painful truth, which they had neither power to gainsay, nor ingenuity to acknowledge.

His taking leave of the chief of the Ephesian churches, is hardly to be read without tears, where, when he had reminded them of his whole blameless, disinterested, humble and laborious carriage, he acquaints them with his resolution of going to Jerusalem and never to return thither; he knew not, he said, what would particularly befal him there, but that in general, afflictions, distresses, and indignities were the portions of his life, which he was ready to hazard or lay down in a cause which has a certain sweetness in it, that can make a man embrace his chains, and enjoy his miseries; what could be answered to his gallant declaration and behaviour but what they did, who *all wept sore, and fell on St. Paul's neck, and kissed him: sorrowing most of all for the words which he spake, that they should see his face no more.* Certain Jews of Asia were glad to see him again at Jerusalem, and inflamed the city with their personal knowledge of his carriage, to the disparagement of the temple, and the rites of their nation: upon which he had been torn to pieces, had he not been rescued

by the commanding military officer there; of whom (going with him as a prisoner into the castle) he obtained the liberty of speaking to the people: they heard him with great attention, until he contradicted their monopoly of God, at which they lost all order and patience. But opposition was so far from dispiriting, that it did but quicken his resolution; for his great heart, instead of fainting and subsiding, rose and biggened in proportion to any growing danger that threatened him; however he is carried to his imprisonment, but not even there to be without debate, for he is by the commander's order to be scourged, to which he does not passively, or basely submit, but asserts his Roman privilege, and exemption from such indignities.

He was thereupon next morning brought down to a trial, by a council of his own nation, where upon his very opening his mouth, the chief priest commanded him to be struck, for which he calls him hypocrite and false pretender to justice, who could use a man, he was to sit as judge of, so inhumanly; but his good breeding being founded upon no less a sanction than the command of God, he immediately recollects himself, and acknowledges his error and disrespect to the dignity of his office: yet observing (by this treatment from the president of the council) the usage he was to expect, by a very skilful turn he makes friends in an assembly unanimous in his ruin, but in that only unanimous; for Pharisees, in which sect he was bred, composing part of the court, he closes with their belief of a resurrection, and there grounded the cruelty he had met with among the Jews: this put them into so great a flame, that to save him, he was forcibly taken away into the place from whence he came: his enemies, galled to the quick at his escape, conspired to kill him, when (upon the high-priest's request) he should be remanded to a trial: a nephew of the apostle's acquainted him with this; he was neither afraid nor amazed at the intelligence, but like a man of business and the world, discretly and calmly ordered the youth to be introduced to the captain, whom he knew answerable for the safety of the prisoner: the officer in the night sent him with a strong party to Felix the governor of the province, and directed his accusers to follow him thither: before Felix, one Tertullus, a mercenary orator, bawled an impertinent harangue, introduced with false praise of the judge, and closed with false accusation of the prisoner, who with cogent plain truths, and matter of fact, baffled his barbarous eloquence, and obtained so good a sense of himself and his innocence with the viceroy, that he gave him a private audience on the subject of his faith; but instead of then

making his court to him, he fell upon his excellency's own darling vices, talked of righteousness, temperance and judgment, with its terrors for neglect of such duties. In those Heathen times, it seems it was usual to have excess, wantonness, and gluttony, to be the practice of courts, and the apostle so nearly touched his lordship, that he fell into a sudden disorder before his inferior, and dismissed him till another season; he afterwards was frequently entertained by him, not without hopes of a bribe, which was, also in very old times, the way to the favour of the great.

But Felix now leaving his lieutenancy to Festus, this friendless good man was a proper person for a tool to his vanity, by doing an obliging thing to the Jews, in leaving him still in custody at his departure, and no less useful to his new excellency to be sacrificed to them upon his entry: for at their request to have him brought to Jerusalem, (designing to dispatch him by the way) though he at first denied it, he afterwards proposed it to the apostle himself, to have the issue of his trial there: but he handsomely evaded his base condescension, and their as base malice, by appealing, as a Roman, to Cæsar himself, before whose authority he also then stood: but he is still kept in gaol in the same state, to gratify the Jews, until Agrippa the Tetrarch of Galilee, came to wait on Festus, who (after he had been there some days) entertained him with the case of St. Paul, and acquainted him that he was at a loss what to do with him: he was so odious to the Jews, that he cared not to enlarge him, and so innocent in himself, that he knew not what account to send with him to Rome: this moved Agrippa's curiosity to hear himself; in very great pomp, he, his sister, and whole retinue came to his trial: the apostle made so excellent a defence, that mean, wronged, poor and unfriendly as he was, he was neither ridiculous nor contemptible to that courtly audience, but prevailed so far upon the greatest and wisest man there, that he forced him to declare, *Thou hast almost persuaded me to be a Christian;* it would, methinks, be a sin not to repeat his very handsome answer.

I would to God, that not only thou, but also all that hear me this day, were not only almost, but altogether such as I am, except those bonds.

His appeal made it necessary in course of law, that he should go to Rome. In his passage thither, and in the tempest, hunger and shipwreck, his constancy was not a support to him only, but also to the whole company; and being thrown upon a barbarous island, he did and received mutual offices among the poor savages, not yet cultivated into ingratitude. At Rome the other prisoners

were carried into safe custody, but he was permitted, with a soldier only for his ward, to live in his own hired house, teaching the things which concern the Lord Jesus Christ, no man forbidding him; for it was only in Nero's reign, nor had Rome yet arrived at the exquisite and refined tyranny of an inquisition. Thus we have been distinct in running through the more illustrious passages of this consummate life and character, as they are placed in holy writ, and may presume, after all the injuries we have done him, that there is not any portraiture in the most excellent writers of morality, that can come up to its native beauty; yet was not he contented to serve his God only by example, but has as eminently done it by precept; where he pursues vice, and urges virtue, with all the reason, energy and force that either good sense or piety can inspire: and not upon the airy and fleeting foundation of the insensibility noble minds bear to the assaults of fortune; which has been the impertinence of Heathen moralists, and among them Seneca.

"* A good man is not only the friend of God, but the very image, the disciple, the imitator of him, and the true child of his heavenly Father: he is true to himself, and acts with constancy and resolution. Scipio, by a cross wind being forced into the power of his enemies, cast himself upon the point of his sword; and as the people were inquiring what was become of the general; the general, says Scipio, is very well, and so he expired. A gallant man is fortune's match: his courage provokes and despises those terrible appearances, that would enslave us: a wise man is out of the reach of fortune, but not free from the malice of it; and all attempts upon him are no more than Xerxes's arrows; they may darken the day, but they cannot strike the sun."

This is Seneca's very spirit, opinion and genius; but alas, what absurdity is here! after the panegyric of a brave or honest man, as the disciple and imitator of God, this is instanced in the basest action a man can be guilty of; a general's dispatching himself in an extreme difficulty, and deserting his men and his honour; and what is this but doing a mean action with a great countenance? what could this imitator of God, out of the power of fortune, do more in obedience to what they call so, than sacrificing his life to it: but this is bombast got into the very soul, fustian in thinking!

Quanto rectiùs hic qui nil molitur ineptè.
How much better he;

* Le Strange's 3d. p. of Seneca's Morals, epist. 26.

Be yea stedfast, unmoveable, always abounding in the works of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

Here is supporting ourselves under misfortunes, proposed upon the reasonable terms of reward and punishment; and all other is fantastic, arrogant and ungrounded.

The first epistle to Corinth is most exquisitely adapted to the present temper of England, nor did ever that city (though proverbial to it) pretend to be more refinedly pleased than at present London: but St. Paul more emphatically dissuades from those embasing satisfactions of sense.

Meats for the belly, and the belly for meats; but God shall destroy both it and them.

He, methinks, throws blush and confusion in the face of his readers, when he argues on these subjects; for who can conceive his body, the mansion of an immortal spirit, capable to receive the aspiration and grace of an eternal God, and at the same time, by gluttony and drunkenness, entertain in that place fuel to enflame themselves into adultery, rage and revenge? as if our misery were our study, and chastity, innocence and temperance, (those easy and agreeable companions) were not preferable to the convulsions of wrath, and tortures of lust.

Know ye not that your bodies are the members of Christ, shall I then take the members of Christ, and make them the members of an harlot?

How ugly has he made Corinna at one sentence? shall I, who am conscious that he who laid down an immaculate body, to cleanse me from the filth and stain of a polluted one, and know that the holy Jesus has promissed to be present to all the conflicts of my soul, banish him thence, and be guilty of so unnatural a coition, as to throw that temple into the embraces of a mercenary strumpet?

But must we then desert love and the fair?

> The cordial drop heav'n in our cup has thrown,
> To make the nauseous draught of life go down.

No, God forbid! the apostle allows us a virtuous enjoyment of our passions; but indeed extirpates all our false ideas of pleasure and happiness in them; he takes love out of disguise, and puts it on its own gay becoming dress of innocence; and indeed it is, among other reasons, from want of wit and invention in our modern gallants, that the beautiful sex is absurdly and vitiously entertained

by them: for there is in their tender frame, native simplicity, groundless fear, and little unaccountable contradictions, upon which there might be built expostulations to divert a good and intelligent young woman, as well as the fulsome raptures, guilty impressions, senseless deifications, and pretended deaths that are every day offered her.

No pen certainly ever surpassed either the logic or rhetoric of his fifteenth chapter: how does he intermingle hope and fear, life and death? our rising from our graves is most admirably argued on the received philosophy, that corruption precedes generation, and the easy instances of new grain, new plants and new trees, from the minute particles of seed; and when he has buried us how does he move the heart with an *Oh death where is thy sting! O grave where is thy victory!* we have at once all along the quickest touchest of distress and of triumph. It were endless to enumerate these excellencies and beauties in his writings; but since they were all in his more public and ministerial office, let us see him in his private life: there is nothing expresses a man's particular character more fully, than his letters to his intimate friends; we have one of that nature of this great apostle to Philemon, which in the modern language would perhaps run thus,

Sir,

"It is with the deepest satisfaction that I every day hear you commended, for your generous behaviour to all of that faith, in the articles of which I had the honour and happiness to initiate you; for which, though I might presume to an authority to oblige your compliance in a request I am going to make to you, yet choose I rather to apply myself to you as a friend, than an apostle; for with a man of your great temper, I know I need not a more powerful pretence than that of my age and imprisonment: yet is not my petition for myself, but in the behalf of the bearer, your servant Onesimus, who has robbed you, and run away from you; what he has defrauded you of, I will be answerable for, this shall be a demand upon me, not to say that you owe me your very self: I called him your servant, but he is now also to be regarded by you in a greater relation, even that of your fellow christian; for I esteem him a son of mine as much as yourself; nay, methinks it is a certain peculiar endearment of him to me, that I had the happiness of gaining him in my confinement: I beseech you to receive him, and think it an act of Providence, that he went away from you for a season, to return more improved to your service for ever."

This letter is the sincere image of a worthy, pious and brave man, and the ready utterance of a generous christian temper: how handsomely does he assume, though a prisoner? how humbly condescend, though an apostle? could any request have been made, or any person obliged with a better grace? the very criminal seryant is no less with him than his son and his brother; for christianity has that in it, which makes men pity, not scorn the wicked; and by a beautiful kind of ignorance of themselves, think those wretches their equals; it aggravates all the benefits and good offices of life, by making them seem fraternal; and the christian feels the wants of the miserable so much his own, that it sweetens the pain of the obliged, when he that gives, does it with an air that has neither oppression nor superiority in it, but had rather have his generosity appear an enlarged self-love, than diffusive bounty, and is always a benefactor with the mein of a receiver.

These are the great and beauteous parts of life and friendship; and what is there in all that morality can prescribe, that can make a man do so much as the high ambition of pleasing his Creator, with whom the methods of address are as immutable as the favour obtained by them?

Here methinks we could begin again upon this amiable picture, or shall we search antiquity for the period and consummation of his illustrious life, to give him the crown and glory of martyrdom? that were a needless labour, for he that has been in a battle, has to his prince the merit of having died there; and St. Paul has so often in our narration confronted death, that we may bestow upon him that celestial title, and dismiss him with the just eulogy in his own spritely expression, that he died daily.

Now the address and constancy with which this great apostle has behaved himself in so many various forms and calamity, are an ample conviction that to make our life one decent and consistent action, we should have one constant motive of living, and that motive a confidence in God: for had he breathed on any other cause, instead of application to the Almighty, he must (on many occasions which we have mentioned) have ran to the dagger, or the bowl of poison: for the Heathen virtue prescribes death before stripes or imprisonment; but whatever pompous look, elegant pens may have given to the illustrious distressed (as they would have us think the persons are, who do evade miseries, have profused their lives, and rushed to death for relief:) if we look to the bottom of things, we shall easily observe, that it is not a generous scorn of chains, or delicate distaste of an impertinent being, (which two pretences include all the varnish

that is put upon self-murder) but it ever was, and ever will be, pride or cowardice, that makes life insupportable: for since accidents are not in our power, but will (in spite of all our care and vigilance) befal us; what remains, but that we accommodate ourselves so far, as to bear them with the greatest decency and handsomest patience we are able? and indeed resistance to what we cannot avoid, is not the effect of a valiant heart, but a stubborn stomach: which contumacy, until we have quite rooted out our pride, will always make things too little, and our cowardice too large: for as fear gives a false idea of sufferings, and attempts, as above our strength, though they are not such, so vanity makes things despicable, and beneath us, which are rather for our honour and reputation; but if men would sincerely understand that they are but creatures, all the distinctions of great and little, high and low, would be easily swallowed up in the contemplation of the hopes we entertain in the place we shall have in his mercy who is the author of all things.

OBSERVATIONS ON REGENERATION, WHEREIN THE PRINCIPLE OF SPIRITUAL LIFE, THEREBY IMPLANTED, IS PARTICULARLY CONSIDERED. BY THE REV. JOHN BLAIR.

As no truth is more interesting and important, so none has been more frequently and fully treated in a practical view, by pious writers, than the doctrine of regeneration. Many have, in this way, very excellently and largely described the happy change, which, by virtue of the supernatural work of the holy spirit, takes place in the whole man. I have therefore no design at present to enter upon a full consideration of the subject; but shall only beg leave to make a few very brief observations, some of which have not been so particularly considered in practical treatises, but yet, perhaps, may be of some use to assist in the right apprehension of, and tend to prevent mistakes about, a doctrine, which lies so much at the foundation of all true religion.

Observation 1st. Regeneration is the communication of a principle of spiritual life to the soul of a sinner, naturally dead in trespasses and sins, by the agency of the holy spirit.

I call it a principle, not only because it is a beginning of spiritual life, but especially, because it denotes a settled determination of the mind to right activity towards spiritual objects, under a moral consideration of them, whence results every right exercise of heart about divine things. It is the determination of the soul

to a holy activity about God and divine things, or to such a kind of action; not from the impulsion of an external force, but an internal active principle: and therefore is justly called life. Life of the most excellent kind. It is the life of life.*

But as our apostacy from God has fixed in us, by nature, a very contrary determination, to a course of sinful action; therefore, while that continues (which will be till some power subdue it) there can be no tendency in the soul to a holy temper. The power of the soul to any activity lies formally in the will. Hence its whole power, by nature, is to sin, and to reject God: for *the carnal mind is enmity against him.* Rom. viii. 7. Consequently some other power must be exerted in order to break this evil determination, and reduce the rebellious creature to a right temper. And that must be a power that has dominion over the will. This new determination, therefore, is from the Almighty agency of the holy spirit, it is he that communicates this new principle of life. Accordingly it is every where ascribed to him in scripture. John iii. 3.—5. and vi. 63. Tit. iii. 5.

Observation 2. This principle of spiritual life and the manner of its communication are not immediately in themselves perceptible.

As Adam did not perceive when God breathed into his nostrils the breath of natural life, but perceived its existence and nature from its activity and effects; so the existence and nature of spiritual life are known only by the experience the christian has of its exercise and efficacy. In this view, our Lord observes, John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the spirit. There are, indeed, who greatly abuse this passage, thence flattering themselves, that they may be the subjects of regeneration without per-

* There is some distinction between a natural and a moral principle of action. The former lies in the very essence of the being to which it belongs, or is a determination to some particular kind of action resulting from its frame or constitution. Thus self-activity, or natural life, which is essential to the soul, is a principle of action in general. A determination to particular kinds of natural action, such as we call instinct in brutes, or reason in men, arises immediately from the existence of natural faculties, or something in the frame or constitution of creatures respectively. But a moral principle is a determination to some particular kind of action, arising from some settled judgment or sentiment in which the will acquiesces. Thus a principle of holy action is the fixed impression of some spiritual truth or truths upon the heart.

ceiving any great change in their hearts and lives. But this is not only foreign to the sense of the place, but contradictory to it. For the wind is very sensibly perceived. The design of our Lord seems to be to remove Nicodemus's surprise at the mysteriousness of the doctrine, by showing him it is a supernatural work, performed by the holy spirit as a gracious sovereign; to which the sinner himself is so far from contributing any thing, that he is not so much as sensible of the article of communication, nor perceives the manner of the holy spirit's operation. Q. d. There are mysteries in nature which you cannot account for. You cannot immediately perceive the origin of the wind, nor account for its ceasing when once in motion, or perceive the reason why it continually, and often very suddenly changes its direction. You hear the sound, and feel the effects, but it is only by observations on these sensations, either made by yourself, or suggested by others, that you can infer any conclusions about its nature or causes. Why then should you be surprised to find mysteries in the manner of divine operations, when performing works of grace? in this new birth, a man can only perceive the exercises of divine life in his heart; and by scriptural observations on these, infer what sort of a life he lives, or form conclusions about its nature and principle. For any one therefore, to pretend to tell what the principle of divine life is, antecedent to all exercises of life in the heart, and undertake from thence to demonstrate and explain those exercises, is a vain attempt. When he distinguishes this life from all its exercises, and goes about to tell us what it is antecedent to them all, he must talk in the dark about a certain something, of which he has no idea. To give it a name, to call it, for instance, a new temper or taste, is not to tell us what it is. Let any man explain what he means by a new or holy temper, without including some exercise of life in the heart, if he can.

Observation 3. Regeneration and conversion, strictly taken, are not distinct things; but these different denominations, express the same thing under different views.

I say conversion strictly taken. For largely taken, it includes the first exercises of the several graces of the holy spirit, which are but the various modifications of the same principle of spiritual life, such as a justifying faith, hope, joy, zeal, sorrow for sin, &c. From which regeneration (though the term is often also used in the same latitude, yet) is so distinct in a strict sense, as to be altogether antecedent, not only in the order of nature, but of time too. But strictly taken, conversion is the actual submission or turning of the soul to God in the most simple notion of it. This

may perhaps, lie in the soul's submitting itself into the hands of divine sovereignty, as most fitly having a right to do with him as he pleases: or in a supreme regard to God as a most glorious Being, and rightful Lord. Now this, when considered as the effect of the holy spirit's agency, enabling, or causing the soul to turn to God, is called regeneration; but when considered as an activity essential to spiritual life, and formally as the soul's act, it is called conversion; but these are only different views, and aspects of the same thing. For regeneration undoubtedly denotes a moral effect produced by the spirit of God. But this effect, which he produces, is the soul's turning to God. Surely nothing short of this can be called the new birth. Regeneration is the implantation of holiness in the heart. Now certainly, there can be no real holiness without turning to God. The soul that has not turned to God, is still, without controversy unregenerate. Hence it follows,

Observation 4. That this principle wrought in the soul in regeneration, is not something antecedent to every act and exercise of holiness, but includes in it, or is a first act or exercise of holiness, of the same nature with all the exercises of holiness that follow after, through the course of life.

To cause life is to cause action; for activity is essential to the idea of life. When the holy spirit regenerates a sinner, he communicates an active principle, otherwise it were not life. But to talk of an active principle existing in the soul absolutely without action, would be a contradiction; now this action must be cleaving to God. Hence arises,

Observation 5. A fifth observation, viz. that this principle of spiritual life consists in, or includes some new view of the mind, and determination or approbation of the will.

This must be the case, because it is a moral principle; otherwise, it could not be the principle of a course of moral action; when therefore, a principle of spiritual life is implanted, a moral effect is produced; but that effect which includes no acts of the understanding and will, but is absolutely antecedent to them, must be a mere physical, and not a moral effect, and then to regenerate, would be to create in a physical, not a moral sense.

I think, the sacred scriptures set the matter in the same light with the above observation. Sometimes this happy change is expressed by the term light, Eph. v. 8. Ye were sometimes *darkness*, but now are ye *light* in the Lord. Sometimes it is represented under the notion of being made willing. Psal. cx. 3. Thy people shall be *willing* in the day of thy power. Either of these

expressions includes the other. Thus when the regenerate are called *light*, the matter is not confined to the understanding only, but includes the approbation of the will, and to be willing, certainly, includes the view of the understanding; for there can be no act of the will without it; sometimes both are set in view together, as Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan to God. Certainly to open the eyes and turn from darkness to light, is to enlighten the understanding, and to turn to God is an act of the will. To the same purpose is 2 Cor. iv. 6. For God hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. To see the glory of God, must include both the view of the understanding, and the approbation of the will. It is no objection to this, to say, these scriptures speak of this change largely taken. For admitting that, yet it is not by way of contra-distinction from, or exclusive of the first instance; but the first existence of life comes under the same predicament. Thus they, who were sometimes darkness, are not said to be enlightened only but to be light. God in the new creation, shines into the heart, in a manner analogous to his shining in the natural world, when he created light in it. It is very easy to say, that in regeneration, a holy temper is produced whence this knowledge and volition arise; but perhaps, it would not be so easy to tell, in that connexion, what we are to understand by that temper. Surely we are not to conceive of a moral, in the same manner as of a natural temper. In the latter, we take into consideration such a certain, yet various construction of the human frame, as is apt to produce such and such passions and feelings of nature. Now, if we have an idea of the former any thing like this, we must then consider it only as a new faculty created in the soul, and has nothing moral in it, any more than the understanding or will considered as natural faculties. But if we conceive of it as a moral determination of the soul towards God, then we must consider it as including some apprehension of God in the understanding, and an act of the will embracing him, which brings the matter to what I have said. Thus we are, as it were insensibly led to some apprehension of what this divine principle is, or wherein it consists, though we cannot comprehend the manner of the holy spirit's operation in producing it, or explain how it exists. It is an experimental practical knowledge of God, or it is a new view of the infinite perfections of God, with the approbation of them in the will as most excellent; or, which is, indeed, the same thing under its proper denomination, it is a su-

preme love to God: supreme love to God, is the very essence of true religion. Hence it is called *the fulfilling of the law.* Rom. xiii. 10. Our Lord mentions love to God and our neighbour as the sum and substance of the whole law. Mat. xxii. 37, 38, 39, 40. No action can be called true obedience, if it do not flow from love to God, and every exercise of true grace may be reduced to this as its principle.

Observation 6. The holy spirit makes use of the word of God as a mean in the work of regeneration, which he renders irresistibly efficacious for that purpose.

I am far from thinking with the Arminians, that the only influence of the holy spirit in this matter lies in what they call moral suasion; that is, as I understand it, the holy spirit having set before us the arguments and motives of the gospel in the word, both by his providence, and an influence upon the mind, excites its attention to these things, and assists the natural faculties in weighing those arguments and motives, and thus strives to persuade the sinner to a compliance with gospel overtures, but still leaves it with himself to yield to, or reject those arguments by a sovereign act of his own will. According to this, it is only an objective light that is set before the mind, as contained in the word; a representation of objects, as yet at a distance, of which the mind has no knowledge but by the report and description of the word; and perhaps the most, if not all the light, which is usually called common illumination, may be obtained this way.

Nor can I agree with some, even eminent Calvinistic divines, that there is only a gradual difference between common and saving illumination; I believe there is a specific difference; there is in regeneration a subjective light created in the soul, which, though it is the knowledge of a glorious object presented to the mind, yet may fitly be called subjective in respect of the manner of its communication, as contra-distinguished from, though not opposed to the mere objective light of the word before described; it is an immediate intuitive sense, or knowledge of the moral perfections and character of God, not gained by way of conclusion from premises or by argumentation, but arising from the approach of God to the soul, by way of gracious presence; he thus takes possession of the heart, and fills it with a sense of himself by his presence in a peculiar manner; and this is a way of knowing, very different from that received merely by the description and report of the word; and therefore a different kind of knowledge, viz. by way of spiritual sense and experience. Though we cannot perceive or explain the manner of this divine presence or ac-

cess to the soul, yet the fact is abundantly witnessed by the experience of God's people; notwithstanding, they have an habitual spiritual knowledge of God and divine truths, yet, at one season, they are distressed with darkness, and cannot get any proper views of God; at another, they shall be full of light, and astonished with the view of divine glory; now what is the reason of this vast difference? surely, not from any difference in the objective light of the word, or their capacity to meditate upon it. But the reason of it is, the absence of God in the one case, and his glorious presence in the other; therefore, their first such knowledge of God was from such an approach to the soul, or divine presence in it. And for the reality of this experience in God's people, I refer to the account the sacred scriptures give us, sometimes of their bitter complaints of God's hiding himself, and panting for him as the hart for the water brooks; at other times, of their rejoicing in his beauty and glory, with which they are, as it were, transported; and, I think these words of Job, xlii. 5. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee,* fully justify this distinction of objective and subjective knowledge; for admit that the design of the words is to represent the very lively views he had of the divine excellency, so that comparatively speaking, all his former, even experimental views were but like report; yet, by a parity of reason there is a vast difference between experience in the lowest degree and report; and he goes upon this principle, that report, or by the hearing of the ear, is a very languid and imperfect way of knowing, compared with sight and intimate acquaintance. These are very different kinds of knowledge, as different as the knowledge a man has of a country from an historical account and map of it, or the report of travellers, and that he has from travelling through, and seeing it himself. Thus then, by this presence of God in the soul, it has a knowledge of him, which it could not possibly have without it, by the most animated descriptions and representations of the word. It was thus, even innocent Adam knew the moral character and excellency of God, not only by objective evidence from without, but also by subjective evidence, from his experience of the divine presence.

But all this does not exclude moral influence by way of argument, the arguments contained in the word; but rather accounts for their irresistible efficacy. Though mere moral suasion will not do the business, yet it is not excluded; it is a moral effect that is to be produced; therefore, it is natural enough to expect that the power producing it should be exerted in a moral way;

and consequently, a moral mean with great propriety be admitted.

That this matter may be better apprehended, I beg leave to observe, that the blessed God must be exhibited to the mind as an object of contemplation, in order to any act of the will towards him. The will approves him as most fit and worthy to be chosen, which must be founded upon the contemplation of him in the mind. Length of time is not, indeed, necessary for this purpose. The operations of the mind are very quick. Were we to suppose an adult, who had no opportunity of the word, to be regenerated; no doubt, a reflection upon his own intuitive perceptions would exhibit the blessed God to the mind, as an object of contemplation. For it is absurd to suppose a new heart to exist in an adult person without any ideas of God and divine things in the understanding; for that is to suppose a person regenerated, and yet altogether ignorant of God; to turn to God without any knowledge of him, which, I think, is a contradiction, and the same thing as to say, a man is changed without any alteration; the thief on the cross seems to be an instance of the contrary: though he lived in the land of Judea, and had opportunity of the word of God, it is not probable a man of his abandoned character sought any considerable acquaintance with it; yet his speech to his fellow-criminal, and his address to Jesus Christ, showed very considerable discoveries of God, and the character of his Saviour.

But let it be considered, that with respect to sinners who live under the means of grace and enjoy the word of God, though, by reason of their estrangement from God, they have no proper views of divine truths, yet their understandings are possessed of some general speculative knowledge of them: yea, convinced sinners have more, they have such an experimental knowledge of the law convincing them of sin, as is effectual to arouse them out of their fatal security, and confute their false notions, and awaken them to a very solemn attention to the word of God. Now in regeneration, the intuitive views, impressed on the mind by the divine presence, are exactly the same with the descriptions and delineations of the divine character in the word. The mind therefore, instead of reflecting immediately upon its own perceptions, looks forward to the word. Now the man's eyes are opened, and he understands the scripture in a manner he never could before; there he sees this glorious object represented as in a glass; from thence the reflection is so strong and lively as irresistibly, though in a moral way, to determine the will; for surely, it is very apprehensible, that the views of the mind may be so experimental,

strong, and full of evidence, that it is impossible for a rational being to withhold the approbation and consent of the will; and thus this divine temper is formed in the heart: in this point of light, I think, the apostle sets the matter, 2 Cor. iii. 18. But we all with open face, beholding, *as in a glass*, the glory of the Lord, are *changed into the same image*, from glory to glory, even as by the spirit of the Lord. Though these words comprehend the gradual perfecting the image of God, in the progress of the work of grace, yet certainly the first step of the process is in the same way with all the subsequent, in the whole series. Nor does the use of the glass at all derogate from the efficiency of the spirit, in causing and conducting this whole matter; and, indeed, there is as really an immediate agency of the spirit upon the soul, in every progressive perfecting of the image of God, and every instance of the quickening of grace in believers (where yet the concurring instrumentality of the word, notwithstanding, is acknowledged) as there is in the first begetting of the divine life.

Here I would take notice, how very different this view of divine illumination is from the wild conceits of enthusiasts; their pretended extraordinary discoveries and inspirations consist in unaccountable impulses without the word, the warm flights of imagination, and agitation of the passions; in all this they either have no reference to the word of God, but rather set light by it in comparison of their own great light, or else in pretending to the word, put inconsistent ridiculous constructions upon it; but these intuitive views of God, I mentioned as primarily arising from his presence in the soul, are but the impressions of such truths as the word of God describes; they lead to the scriptures, and give a rational consistent view of them; this light is tried and judged by the word of God: to the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Isa. viii. 20.

I cannot but think the instrumentality of the word in regeneration, in the view I have given of it, is once and again asserted in the sacred scriptures; thus, 1 Peter i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. The word, here rendered born again, is the same which is used, John iii. 3. of which new birth the word is declared to be an instrument or mean; in the same view, the same apostle tells the christians to whom he wrote, that by the great and precious promises, they were made partakers of the divine nature. 2 Pet. i. 4. and to be made partakers of the divine nature is to be regenerated; another passage, is Jam. i. 18.

Of his own will begat he us with [or by] the word of truth. The word here used, cannot, with any propriety, I think, be understood of any thing else than the first infusion or begetting of spiritual life; when this is said to be done with, or by the word, it must intend that it is used as an instrument or mean; in this view, this blessed change is expressed, by putting God's law in the inward parts, and writing it in the heart. Jer. xxxi. 33.

Doubtless the holy spirit could as easily accomplish this great work without using any mean; yet as it appears very plain, he has chosen to do otherwise; we may not only suppose, but readily see great propriety in his making use of the word in this matter: this change is to be tried and judged of by the word; therefore must answer to the descriptions and characters there given, as the impression on the wax answers to the characters of the seal. The views of God in the mind must be such as exactly agree to the descriptions and representations of him in the word. It was, consequently very fit that these characters of the word should be impressed upon the soul, as a medium of determining the will in regeneration.

When the holy spirit takes the sinner in hand, in order to bring him home to God, the first step he ordinarily takes, is to convince him of sin, confute his false notions, and slay his legal hopes; in this he makes use of the law as a mean, as all acknowledge. Yet in order to this effectual access of the law to the conscience, there is as really an immediate exertion of power and influence upon the soul, as there is also in regeneration; and though this conviction does not make the sinner more worthy of the grace of God, yet the great design of it is to prepare the way for the opening of divine truths upon the mind with the brighter evidence, in its passing this saving change; which reflects the image of this glory upon the beholding soul, and determines the will. 2 Cor. iii. 18. Psal. cx. 3.

Observation 7. From this view of the mind, and determination of the will, or supreme regard to God, result the various exercises of heart, which are called the grace of the holy spirit, and distinguished by particular names, as their proper principle.

From this view of the divine character in the enlightened mind, naturally arises a discovery of the necessity of Christ's satisfaction to divine justice, and the fitness and glory of that way of reconciliation with God. Hence faith in Christ. This plan of mercy still more illustrates the glory of the divine character; for it shines in the face of Jesus Christ; by these views of faith, spiritual affections are excited, sorrow for, and hatred against sin

raised; hence an habitual watchfulness against sin and opposition to it, and delight in the service of God; and all this infers a great and permanent change in the whole course of life and action; but practical writers have abundantly explained and described these things; to whom I refer my readers, and shall insist no further upon them here.

I therefore, conclude with this general remark, viz. that it is of vastly more importance and concernment to us, to inquire into the reality of a gracious change, as discovered by the alteration, and holy exercises which the regenerate experience; than spend our time and zeal in disputing about the principle of spiritual life, wherein it consists, or what it is antecedent to all exercises thereof. While we are warmly interested in deciding the speculative dispute, we are apt to forget the practical consideration of the important subject, and the application of it to ourselves; and those who attend to us are led to treat the matter in the same manner; by this means the interests of vital piety languish. While we justly lament the low state of experimental religion, to devote ourselves to these speculative refinements will not be found the way to revive it. Experience will always show, that to keep up a practical view of divine truths, and the solemn application of them in serious pungent addresses to the conscience, is the best calculated for that purpose. Besides, if we lay down, by way of hypothesis, a certain something, of which we can have no idea (as of a principle of life, antecedent to all exercises of life, we cannot; nor can we infer any conclusions about its nature from any exercises of the heart, if it include neither idea nor volition, but is something absolutely antecedent to both) then we shall be in danger of a superstructure, as unintelligible as the basis upon which we build. Thus some have wildly dreamed, that the principle of spiritual life may exist in the soul without any act or exercise of life, as a taste, which lies dormant until a proper object be applied to it; and if it may exist thus one moment, why not two? and if two, why not a minute? and so on, till they bring the supposition to hours, days, months, and years; and so a regenerate person may still continue an unbeliever, and of consequence, in an unjustified state: and I see not why it would not be as easy to continue the supposition till death, and to send him to hell, with his dormant principle along with him. Thus the cause of vital religion is greatly disserved.

But if we attend to the plain practical views the scriptures give us of this matter, consider the exercises of divine life, which discover the happy change produced in regeneration, and trace

these to their first principle, which, from the nature of these exercises, we conclude to be something of the same nature with them; to be a first act of the series of acts or exercises that follow after, which the holy spirit causes the soul to exert; (*i. e.* causes it to live) we are in no danger of any fatal mistake. In this way, the heart will be more likely to feel itself interested; and thus people become more solemn and exercised in examining and judging the state of their own souls; and that this may be more extensively the case among professors, may God of his infinite mercy grant for Christ's sake, Amen.

The following sentiments of the EARL of KINNOULL, on the atonement of Christ, are extracted from his character, volume 4th, of the Scotch Preacher, written and published by desire of the directors of the society in Scotland for propagating christian knowledge.

The approaches of death, long foreseen and familiar to the mind of this nobleman, he beheld with serenity and fortitude, for his confidence rested upon that foundation which he knew death itself could not shake. No words can do so much justice to his sentiments upon this subject as his own. They were exprest to the author of the preceding sermon, in course of a long and serious conversation upon the subject of it, a short while before his death. As the general theme was of his recommendation, so he specified some of the particular topics which he wished to be introduced in it, particularly the doctrine of the atonement.

" I have always considered the atonement of Christ," said he, " to be characteristical of the gospel as a system of religion. Strip it of that doctrine, and you reduce it to a scheme of morality, excellent indeed, and such as the world never saw, but to man, in the present state of his faculties, absolutely impracticable. The atonement of Christ, and the truths immediately connected with that fundamental principle, provide a remedy for all the wants and weaknesses of our nature. They who strive to remove these precious doctrines from the word of God, do an irreparable injury to the grand and beautiful system of religion which it contains, as well as to the comfort and hopes of man. *For my own part*, I am now an old man, and have experienced the infirmities of advanced years. Of late, in the course of severe and dangerous illness, I have been repeatedly brought to the gates of death. My time in this world cannot now be long. But with truth I can declare, that in the midst of all my past afflictions, my heart was

supported and comforted, by a firm reliance upon the merits and atonement of my Saviour; and now in the near prospect of entering upon an eternal world, this is the foundation, and the only foundation, of my confidence and hope."

In these sentiments he steadily persevered till the conclusion of the scene. His last illness continued but a few days, it was a wasting and decline of nature, unattended with pain. On the 27th December, 1787, without a struggle, or groan, or change of countenance, he expired.

"*Mark the perfect man, and behold the upright: for the end of that man is peace.*

THE MEDITATIONS OF AN INTERESTING MOMENT.

Extracted from the Evangelical Magazine.

December 31, 1805, shall I call it? or January 1, 1806? The clock strikes twelve; the bells, with sudden peal, ring out the old year and usher in the new. While the different periods of my life loudly resound, as they turn upon their hinges, I involuntarily exclaim, "Thus passes Time!—thus Eternity advances!" I feel myself at this moment as on the isthmus, where, standing between both, I contrast Eternity, on which I am entering, with Time, when it is decreed to last no longer. Time then appears as a glass, which has poured forth its rapid stream, and now stops exhausted; Eternity presents an ocean of infinite expanse, which knows no shore nor ebb.

In Time I see the abode of Ephemeræ, the passing creatures of a moment. There all things are born but to die; appear only to vanish. Brass corrodes, marble crumbles, and the whole scene passes as the figures of a magic lantern: but Eternity I confess the residence of durability, the dwelling-place of Him who is, and who was, and who is to come, the "I AM." Around his throne, or crushed beneath his feet, are myriads of beings, who know no change; but feel their doom for ever sealed.

Through all the shifting scenes of Time, I contemplate crowds of probationers, some wishing, others dreading, and all expecting to change their fortunes. I see the colour of unknown ages, depending upon the moment which is now upon the wing. In one spot, I observe a few who feel the awful ground on which they stand, and anticipating the infinite consequences of this truth, bear on their countenances the serious impression: but on every other side, nothing is seen but a drunken oblivion, which swallows

in the immediate draught, all thoughts of the impending future. —How different Eternity! There nothing hangs in suspense,—each knows his doom. Religion no longer trembles with anxious fears, nor guilt tastes any more delusive hopes! All are occupied in gathering what they have sowed. In Heaven they recall their former faith and hope, joys and sorrows, prayers and hymns, and now taste the sweet fruits of grace exercised in long past ages! In Hell they feel again stings which they thought blunted, and are haunted with recollections for which they hoped to have found Lethean draughts. Time, though such an evanescent drop, has dashed with gall of bitterness the cup which eternity shall not exhaust.

Time, as he flies, seems to recall the pleasure he brings; and says to the righteous, "Ye must only taste of the brook by the way; I am bearing you on my wings to that fountain whence you may drink immortal draughts!" With equal force he says to the holy sufferer, "Each pang diminishes the tale, and every throb becomes more tolerable as it announces the approach of ease." It is Eternity which makes pleasure *pleasure indeed;* for no bitter expectation of reverse harrasses the mind; but the thought that an unalterable futurity of bliss is all my own, gives the exquisite taste of Eternity to every sensation of delight. But in the stagnant lake of endless woe an unknown aggravation is thrown into each pang, from the consideration, "This must last for ever."—An eternal tooth-ache only would be a Hell!

Will Time thus deeply affect Eternity, and should not Eternity influence Time? Let me "now in the accepted time," believe in him who will freely bestow on me eternal life. Let me begin this year with the resolution of Edwards, so worthy of his exalted and pious mind:—"Resolved, That I will do whatsoever I think to be most to God's glory, and my own good profit and pleasure, without any consideration of the time,—whether now, or ever so many millions of ages to come."

ANECDOTES.

OF THE REV. JOHN WESLEY.

From the life of him, by Dr. Cook and Mr. Moore.

Mr. Wesley, when he was about six years of age was remarkably delivered from fire.

"By accident, as all that have written concerning it have supposed, but, according to his own account, by the wickedness of

some of his father's parishioners, who could not bear the plain dealing of so resolute and faithful a pastor, the parsonage-house was set on fire."

The following letter from Mrs. Susannah Wesley to a neighbouring clergyman with Mr. John Wesley's additions, affords full information on the subject.

"On Wednesday night, February 9th, between the hours of eleven and twelve, some sparks fell from the roof of our house on one of the children's feet. She immediately ran to our chamber and called us. Mr. Wesley, hearing the cry of fire in the street, started up: (as I was very ill, he lay in a room separate from me) and opening his door, found the fire was in his own house. He immediately came to my room, and bade me and my two eldest daughters rise quickly and shift for ourselves. Then he ran and burst open the nursery door, and called to the maid to bring out the children. The two little ones lay in the bed with her. The three others in another bed. She snatched up the youngest, and bid the rest follow, which the three eldest did. When we were gotten into the hall, and were surrounded with flames, Mr. Wesley found he had left the keys of the door above stairs; he ran up and recovered them a minute before the stair-case took fire. When we opened the street door, the strong N. E. wind drove the flames in with such violence that none could stand against them. But some of our children got out through the windows, the rest through a little door into the garden. I was not in a condition to climb up to the windows, neither could I get to the garden door. I endeavoured three times to force my passage to the street door, but was as often beaten back by the fury of the flames. In this distress I besought our blessed Saviour for help, and then waded through the fire; naked as I was it did me no farther harm than a little scorching my hands and my face."

When Mr. Wesley had seen the other children safe, he heard the child in the nursersy cry. He attempted to go up the stairs, but they were all on fire, and would not bear his weight. Finding it impossible to give any help he kneeled down in the hall, and recommended the soul of the child to God."

Mr. John Wesley adds.

"I believe it was just at that time I waked, for I did not cry, as they imagined, unless it was afterwards. I remember all the circumstances as distinctly as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up; but none answering, I put my head out of the curtains, and saw streaks of fire on the top of the room. I got up and ran to

the door, but could get no farther; all the floor beyond it being in a blaze. I then climbed up on a chest, which stood near the window. One in the yard saw me and proposed running to fetch a ladder, another answered, there will be no time, but I have thought of another expedient. Here I will fix myself against the wall. Lift a light man and set him on my shoulders; they did so and took me out of the window. Just then the whole roof fell in, but it fell inward, or we had all been crushed at once. When they brought me into the house where my father was, he cried out, come neighbours, let us kneel down, let us give thanks to God; he has given me all my eight children, let the house go I am rich enough. The next day as he was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his polyglott Bible, on which *just* those words were legible: "Vade, vende omnia quæ habes, et attolle crucem et sequere me!" "Go, sell all thou hast, and take up the cross and follow me."

The memory of Mr. Wesley's escape is still preserved in one of Mr. Wesley's early prints; under his portrait there is a house in flames with this inscription:

IS NOT THIS A BRAND
PLUCKED OUT OF THE BURNING.

The above recited anecdote of Mr. Wesley is but one of a thousand illustrations of the great truth, "that *when God has a work for a creature to effect, that creature is immortal till the work is accomplished.* The renowned Columbus was once saved from death, by swimming, with the aid of an oar, six miles from his sinking ship. The author of the Pilgrim's Progress, in his early life was twice saved from drowning. When, being a soldier in the parliamentry army at the seige of Leicester (in the year 1645) he was drawn out to stand centinel, a comrade, at his own pressing request, took Bunyan's place. The comrade, shortly after assuming the post, was shot through the head, and fell to the ground lifeless.

A man, once given to intoxication, but afterwards savingly converted to God, happening to fall in company with his former associates; they begged of him to cast away religious impressions and drink with them; at least, they said, a draught of liquor could do him no harm. The good man answered, "I am as a brand plucked from the burning; but as a *brand* that has once been in the flame, may easily *take fire again*, I will keep myself, in God's name, from the *danger*.

RELIGIOUS INTELLIGENCE.

Account of a settlement of the Moravians in the south of Africa.

[*Continued from page* 544.]

On their return, we entered into a consultation, how to make it practicable to comply with the wishes of government in the best manner. We felt it our duty not to refuse, especially as we are expressly called, to improve every opportunity of instructing the Hottentots, and preaching the gospel to them. The text of scripture appointed for that day was also deeply impressed upon our minds: *Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.* Jeremiah, i. 7. We were thereby greatly encouraged to place our whole trust in the Lord, and to commit this important matter to Him, assured that He would help us in all difficulties. Brother Rose, therefore, was commissioned to write to the commissary-general, and express our willingness to comply with the desire of government, and to appoint a missionary to attend the Hottentot soldiery, and preach the gospel to them. We requested, however, that the name of chaplain might not be given him, but that he might be considered only as a missionary of the *Unitas Fratrum*, with permission to regulate his pastoral labours according to the manner usual in our church, and to be subject to our own rules, so as to be called home, in case the plan did not answer the proposed end A messenger was dispatched with the letter, and by the answer we meant to be directed in our future deliberations.

This year was distinguished by an extraordinary drought. The country was so parched, that it could not be ploughed, and large tracts remained uncultivated. There was consequently a rise in the price of corn, and frequently not a grain was to be had at the farmers. The grass in the meadow-lands withered, and the poor cattle, in many places, died with hunger.

On the 9th and 10th of June, we had a terrible storm, which rose to such a pitch, that our roofs suffered damage. We were obliged to stop short during the sermon on the 10th, and the Hottentots had enough to do to secure the roof of our church against the violence of the wind. In this, however, they succeeded, and in the following days diligently exerted themselves to repair the damage done to the dwellings.

June 12th, Mr. Alberti called upon us. He has lately been appointed Landdrots of the Lower Country. He had formed an acquaintance with the Brethren Rose and Kuehnel in Mr. von Mist's house at Cape-town, and declared his great regard for us and our mission.

In the middle of July, our friend Peter D. and his brother Daniel, spent a day with us, and gave us some instruction in the manner of treating our vineyard. The latter called upon one of our oldest Hottentots, and addressed him thus: "I remember having been brought up by you, and therefore still respect you; but I could not have supposed, that you would attain to such an age." The Hottentot was much affected by this friendly speech, and answered: "Yes, Baas, this God has done for me, out of love and mercy. He spared my life, that I might become savingly acquainted with his son Jesus Christ, and be baptized and washed from my sins in His precious blood. Nothing but the power of His blood could change my bad heart. But Baas must not suppose, that now all is complete; O no, sin lurks on the outside, and sometimes demands entrance; and old as I am, I feel that much is wanting to make me what I should be." Daniel D. listened attentively to the venerable old Hottentot's account of himself, and could not refrain from tears.

July 22d, four adults were baptized into the death of Jesus. It was a solemn transaction, accompanied with a powerful sense of our Lord's presence with us, of which, in the following days, the newly baptized testified with great gladness. One of the communicant sisters, related, that, on the evening previous to its being announced, that the above-mentioned four persons should be baptized, she went into her garden, and prayed unto the Lord: "O gracious Saviour! though I and my family are such ungrateful beings, do not let others in the congregation remain behind. Now," added she, "I perceive, that He does not despise the prayers of a poor sinner!"

July 5th, we received a letter from Mr. von Mist, in answer to our above-mentioned proposals, all of which he agreed to, and again urged the sending of a missionary to the Hottentot camp as soon as possible, for whose maintenance provision was made. Brother Kohrhammer, having received and accepted this call, committed the school to the care of Brother Kuehnel. This was made known to the children, by brother Rose, on the 27th, and it is impossible to describe how they

were affected. They came and expressed their thanks to Brother Kohrhammer for his love, and the pains he had taken to teach them, in strong language and with many tears, and promised anew to use all diligence, in future, to learn their lessons.

Brother Kohrhammer and his wife could not set out as soon as was expected, on account of great inundations, occasioned by torrents from the mountains, in this rainy season.

August 24th, the waters having abated a little, they left us in two waggons, two draughts of oxen having been sent halfway to relieve the first, as the poor creatures are at present so weakened by bad food, that one draught could not travel from hence to the Cape. We commended our dear fellow-labourers in fervent prayer to God, and Brother Rose gave them letters of recommendation to Mr. von Mist, Governor Jansen, and Captain Lesueur.

September 3d, the waggons returned, and brought us very agreeable accounts of their safe arrival at the camp, and the friendly reception they had met with from all ranks. Brother Kohrhammer informed us, that, shortly before his arrival at Cape-town, nine missionaries had arrived there from Copenhagen, on their voyage to the East-Indies. Among them were Messrs. Ringeltaube and Voss, the latter having been formerly stationed here at Rodesand as minister. This circumstance had given rise to a report, sent us express by a farmer's wife, that two teachers had arrived from Herrnhut, who were already engaged in the camp, and that Brother Kohrhammer, therefore, need not go thither.

Brother Rose received, by this opportunity, a letter from a German soldier belonging to the garrison at Cape-town, a native of Suhla in Thuringia, educated in the brethren's school at Ebersdorf, and there received as a member of the congregation and a communicant. His step-father, however, prevailed upon him to quit our connexion. He afterwards went to Holland, where he fell into the hands of Seelenverkaueffer (a species of crimps), and into the utmost wretchedness. He lost all his property, and lay for six weeks in a state of delirium, but having recovered a little, was shipped off for this country, after the Cape had been restored to the Dutch by the English. Brother Rose being at Cape-town last spring, this poor man made search for his residence, and poured forth his distress of mind more by tears than words. His letter was as follows: "The sympathizing participation, with which you attended to me, a miserable creature, encourages me to hope, that you have not forgotten me, but still remember the distressed state of my soul. I can only send up sighs and cries of anguish, with bitters tears, to our Saviour, and this alone seems to afford my wretched mind some relief. But, alas! I am often almost driven to despair. Pray for me to Him, from whom all help cometh, and who knows our necessity. O that I had always continued in the way of His gracious purposes with me, then I should not have been plunged into this dismal state. I beseech you, receive these open-hearted confessions in love, for I find some comfort in complaining of my distress to others, especially to such, who live in communion with God, and are His servants.

September 5th, captain Paravicini de Capella, adjutant to governor Jansen, the the governor's son, and some other officers, called upon us. They are travelling through the country to make everywhere the needful arrangements for defence, in case of an attack. At their request, several of our school-children sang hymns during dinner, which gave great satisfaction. At taking leave, the gentlemen gave us ten dollars, to be spent in some rewards to the children. We therefore distributed a quantity of dried peaches to above eighty children, which were particularly acceptable at this time of general scarcity.

Some days after, captain Paravicini sent us an order from government, to keep some of our most intelligent and trusty Hottentots in readiness to be sent, at the shortest possible notice, to Zoete Melks valley, where they were to be employed in conveying powder from the new magazine to different places, where it might be most wanted.

Towards the close of September, the whole country was thrown into great consternation, by a communication on the part of government, that a British fleet was expected on the coast. Several farmers in our neighbourhood received orders to repair to Cape-town to do military duty, and our Hottentots were afraid, that they should be obliged to follow them.

On the 29th, we received, by express, a letter from governor Jansen, to the following effect: That the present circumstances had rendered it necessary to provide some safe place for the women and children belonging to the Hottentot corps now serving with the army, where they might be provided for, to the satisfaction of their parents or husbands; and that, in his opinion, there was not any place so eligible as Bavianskloof. He had,

therefore, that confidence in us, that we would be willing to suffer these women and children to remain here as long as might be required by the present state of affairs, and to provide them with the necessaries of life, on government account; which kind service done to these forsaken people, would be gratefully acknowledged.

Though our compliance with this wish could not but be attended with much inconvenience to us, and we even feared that much moral evil might ensue, by the admission of so many people, who are chiefly in a wild, unconverted state, into a missionary settlement, yet we could not refuse. Brother Rose, therefore, wrote in answer, that, considering it our duty to support government to the best of our power, and pitying likewise the case of the poor people alluded to, in these calamitous times, we were the more willing to take them under our care for the present. We only humbly requested, that immediate steps might be taken to provide a sufficient quantity of corn, as we had none of our own growth, and did not know, in the present dearness of that article, how to procure any. Two messengers were immediately sent off with this answer to Cape-town, one of whom, at the governor's request, was appointed to accompany the said women and children to our settlement. The other returned to us on the 5th of October, and brought a letter from the governor, containing orders to different officers of this district, to furnish us with the needful quantity of grain. Brother Kohrhammer likewise informed us, that the whole Hottentot camp had broken up, and that the corps was now stationed on different parts of the coast. He therefore desired us, as soon as possible, to send two waggons to bring him and his wife back to Baviansklooof. They were sent off on the 6th, and we had the pleasure to see him return to us on the 12th.

By a letter from captain Lesueur, received October 5th, our Hottentots were not a little alarmed. The captain demanded, that all those men, who had promised to come forward for the defence of the country in case of actual danger, should now make ready, and by degrees join the army. When our Hottentots suffered their names to be put down in this view, they understood, that they were not to be called upon, till notice was given, by the firing of alarm-guns, that the enemy was really on the coast. But as it is the intention of government to be fully prepared, before the appearance of the enemy, and the Hottentots enjoy the protection of government, in common with the rest of the inhabitants, they are therefore obliged to take their share in its defence, and to turn out, whenever required. Several officers, therefore, called here in the following days, and took with them the most able of the Hottentot men. Thus we lost again thirty of our people, who marched to Cape-town towards the end of October, besides ten men, appointed to the service of the powder-magazines in Zoete Melks valley. They bid us farewel with many tears, and we dismissed them, not without some painful apprehensions, lest the good word they have heard in this place (which in the hearts of many seemed to promise good fruit), should be forgotten amidst the hurry and dissipation attending a military life.

The place of these people was soon filled, but not in the manner most agreeable to us, by the arrival of the women and children belonging to the Hottentot corps, 187 in number. They arrived in three divisions, during the month of October; and we cannot express what our feelings were, on seeing about sixty women and children in a company, all in rags, and half starved for want of food, coming into our settlement. Being seated in rows before our dwelling, each of them, young and old, received a good slice of bread, previously baked in prospect of their arrival, which they seized with all the greediness of hunger. After this meal, and suitable exhortations, they were distributed partly in the empty houses, partly among the Hottentot families. We felt great support, under all the inconveniencies occasioned by such an unusual number of guests, from the enlivening consideration, that, perhaps, by the Lord's blessing, many of these poor people will hear the gospel in this place for their everlasting salvation. We were likewise pleased to perceive, that their relatives in the Hottentot corps remembered them, and, as much as their circumstances would admit of it, afforded them some assistance. Thus we received, by captain Lesueur, twenty dollars, collected by the Hottentot soldiery for the use of their wives, which we immediately distributed among them.

During the month of October, two Hottentot children departed this life very happily. The first was a boy, nine years old, of whom its parents used to say, that it was the most obedient child they had. Whenever we spoke to little Joseph (for that was his baptismal name) about our Saviour and his love to the children, he not only showed great attention, but his

whole soul seemed to delight in it. In his long and painful illness, he showed great patience, and sometimes, when he was almost worn out with pain and weakness, he cried simply and confidently to the Lord, praying him soon to come and deliver him from all earthly grief and trouble. The other was a girl of the same age, and when first taken ill, had not been baptized. She now prayed most fervently, that our Saviour would forgive her all her sins, and cleanse her soul in His precious blood. We could not refuse her request to be baptized. Brother Rose, therefore, administered this sacrament to her, on her sick bed, calling her Elizabeth, during a most powerful sense of the Lord's presence, by which all were melted in tears. The poor girl could not find words sufficient to express her gratitude for the grace of God bestowed upon her. When sister Rose visited her, some days after, she found her longing to depart and be with Christ, and rejoicing greatly at the prospect of soon seeing her Redeemer face to face. Sister Rose then began to sign verses, treating of that blessed subject, during which the child lay quiet, and soon after departed gently into the mansions of bliss.

The month of November was the most distressing period we have ever known since our arrival here, chiefly on account of the severe illness which befel our dear Brother Rose. In the night between the 26th and 27th of October he was seized with an uncommon difficulty of breathing, which alarmed us very much. Early in the morning, we sent a messenger to Dr. Temple, who arrived with us in the afternoon, and prescribed proper means of relief, by which these first symptoms were removed, but, in the night between the 8th and 9th of November, they returned with greater violence. The prescriptions of the physicians seemed not to produce the desired effect; every night he experienced the same suffering, by which he lost all sleep, and the attacks became so violent, that frequently the person watching with him thought his breath would stand still. Our distress was much heightened by the declaration of Dr. Temple, that he really knew no means of cure for this disorder, and being old and infirm, he was frequently prevented from calling upon his patient, when most wanted. To send for a physician from Cape-town, would be attended with great expense and trouble. At length, on the 30th, these asthmatic affections seemed, in some degree, to abate, and brother Rose joined us in thanking our gracious Lord, the physician of soul and body, for this relief. However, we remain under great concern on his account, and have no hope, but in the mercy and help of God our Saviour.

ORDINATION.

On the 24th Sept. the Presbytery of Oneida ordained Mr. George Hall, of East Haddam, Con. to the work of the gospel ministry; and installed him in the pastoral charge of the congregation of Cherry Valley. The Rev. James Southward, of Bridgwater, made the introductory prayer; the Rev. Samuel F. Snowden, of New Hartford, delivered the sermon; the Rev. James Carnahan, of Hillsborough, made the ordaining prayer; the Rev. Joshua Knight, of Sherburne, presided; and gave the charge to the minister, and the charge to the people; the Rev. Mr. Southward gave the right hand of fellowship, and the Rev. Andrew Oliver, late of Pelham, Mass. made the concluding prayer. The scene was peculiarly solemn and impressive.

OBITUARY.

For the Assembly's Magazine.

An account of the life and death of Mrs. *Joanna Craig*, late wife, of Mr. Samuel Craig, merchant, who died at Alexandria, 21st Oct. 1806, taken from the funeral sermon, preached after her death.

Joanna Craig was a native of the state of New-Jersey, but has resided many years in Alexandria. A frank, open, cheerful temper was her leading characteristic. She thought for herself, and spoke as she thought. She was sincere, steady and warm in her attachments. Incapable of disguise, she expressed with freedom her aversion at what appeared unworthy. In the various relations of daughter and sister; of wife and mother; of neighbour and acquaintance, she commanded love and esteem; confidence and respect; good will and friendship.

Religion, I have reason to believe, early impressed her mind. Receiving her first impressions under the ministry of the Baptists, she became familiarized to their modes of worship, and a zealous advocate for their peculiar tenets. But as she

claimed a right to think on this subject for herself, so she readily granted others the same privilege which she claimed. Her own children were baptized, and her niece whom she had adopted as a daughter. In habits of intimacy with her for many years, a subject upon which we could not agree was never once introduced, whilst other subjects, the hope and triumph of christians, were cheerfully discussed. Party would lose its virulency, were the same temper always cherished, and the same conduct pursued. Considering the different constitutions of mind, the power of habit, and the imperfect knowledge which is now enjoyed, it is impossible to think always alike even on religious subjects. On great essential points, there is frequently much less difference of sentiment among christians, than on those of secondary or even inferior importance. Forbearance is expressly enjoined by our great master. Leaving out of view the peculiarities of this, or that denomination, it is, and must be, the leading, and indeed the only desire of every follower of Jesus, to recommend in every possible way, our common christianity, loving all who love our Lord, let that love be expressed in modes never so multiplied, and never so various.

Our dear friend is removed to a world where names, even the most respected of Paul, of Apollos, or Cephas, are lost and forgotten in the name of Christ. All worship in one sanctuary. Among the countless multitude a discordant thought does not exist. The infirmities of the mortal state, a fertile source of irritation and disagreement, if remembered at all, are remembered with shame, rendering an union of hearts, through eternity, welcome in the highest degree.

Frequent attacks of sickness for some years past, were indications, which the deceased could not overlook, that the period of her departure was at hand. It cannot be forgotten that mid-night silence had of late often been broken, expressing an assurance that she should not long be an inhabitant of this world, and a dread lest the restraint occasioned by her presence being taken away, her friends might forget her advice, and venture to their ruin upon forbidden ground.

The buddings of immortality began to open, a happy presage, that they should soon blossom in a more favourable climate.

Among the last acts of her health was an attempt to reconcile a difference which had unhappily arisen, and to secure the continuance of that peace so congenial to the christian temper, in which she was completely successful.

She had heard of a sister's illness and hastened to her relief. Her attentions were unremitting day and night. Anxiety and fatigue made dangerous inroads upon her own health. She indeed fell a martyr to *humanity*, and none can fall in a better cause. Falling in battle, men are said to fall in *the bed of honour*, this is true in an equal, or even in a higher degree of those who fall doing good to their fellow creatures.

The disease, at first, was not supposed to be just cause of alarm, but soon it assumed a fatal appearance. She felt as she had never felt before. Of the issue she was not ignorant, but trusting in the Saviour of mankind she was prepared for the worst. The turn which her disease took for the eight last days of her life, incapacitated her, both from saying any thing, and from being benefitted from what could be said, but from the whole tenor of her life, of which I have taken a short review, there is every reason to conclude that she fell asleep in Jesus, after having sojourned on earth near *fifty years*.

From the Evangelical Magazine.

MISS ANN WRANGHAM.

On Thursday, October 11, 1804, died, aged 21, after a lingering and painful indisposition, which she bore with a patience truly christian, Miss Ann Wrangham, of Thorp Basset, Yorkshire. She had an interesting appearance and genteel address; to which were added a conduct strictly moral, a temper remarkably sweet, and a mind naturally lively. These admired excellencies, however, left this young lady destitute of spiritual religion, till about eighteen months before her death, when it pleased the Lord to call her by his grace. This work of the Eternal Spirit was effected under a discourse, the report of which excited her curiosity on account of its being delivered in a barn, and by a clergyman of the establishment. The simple and affecting account of her conversion is given in her own language:—"What a wandering wretch was I before my God's converting grace! I was driven away with every wavering blast; yet, when I have promised myself pleasure, something has always occurred to my mind which has cast a sadness over my heart. How different that peaceful breast where Jesus dwells! Oh happy people, who are publishing the glad tidings of the gospel! how many hearts do

you set free! I was anxious to hear Mr. M——, at Rilington; zeal and love for Jesus beamed in his eyes! I heard him with stupid amazement; my heart beat with a thousand fears; how earnestly did I wish I was the meanest wretch, if I only could feel the love of which he spake! I returned with the gay ones whom I accompanied; I spoke cheerfully to them; but my heart was wrung with anguish; it was dark, and my tears flowed unseen; I retired to bed and to pray, but arose unrefreshed; my heart was hard; I thought it would remain so; I feared the miseries of hell."

From this time she became a new creature, which was manifest in her total disrelish to vain amusements, by the diligence with which she perused religious authors, especially the sacred volume, and from the pleasure she always appeared to enjoy in the company of those who were born from above. Her fears were gradually removed, and her faith in Jesus confirmed by the use of such private means; the only ones to which long indisposition would allow her to attend. If ever she murmured, it was on account of her not being able to be present at public worship. But her meditation in private was so constant, and her prayer for divine teaching so fervent, that her knowledge of the plan of salvation became so correct as far to exceed that which some appear to possess who have heard the gospel preached for years together. As her body decayed, her mind daily was renewed. This will best appear by a few extracts from her papers.

March 17, 1804. "To-day I am twenty-one; and Oh, I hope next year I shall celebrate my birth-day in my Father's kingdom! shall I, O God, spend an eternity of joy for these earthly sufferings? Then blessed be thy fatherly hand that draws me by them to thyself! last year I did not think to see another birth-day; but wonderful are thy ways, thou King of Saints! why do I go mourning all the day? thou wilt be my Saviour; thou wilt raise my head in my last agony!"

In a letter to a female friend, dated April 15th, she writes: "It may seem strange, but it is true, that from the beginning of my illness (near two years ago) I have never firmly believed that I should recover. Although my friends would flatter me with the prospect, and I have, to appearance, been getting better fast, yet this idea never left my mind: "An angel's hand cannot save thee from the grave." And are they friends, my dear S——, who would drag me back to life and all its painful miseries I? who despise the things of this vain world! all that I have known of what the world calls pleasures, now look to me like dreams or empty shadows! and though my heart was twisted round with the cords of tender affections for my dear parents, and brothers, and sisters, yet these my heavenly Father is loosening fast. I may say with the amiable Young,

When shall I die to vanity, pain, death?
When shall I die?—when shall I live for ever?

Monday, July 16. "Satan would fain persuade me, I yet shall fail at the last. Yet in thee, my all-conquering Saviour, I will trust. Lord increase my faith, for I am weak! O my heart, why art thou so distrustful! is he not able to save to the uttermost?"

The following letter she wrote to a minister, a few days before her dismission from the body, with instructions that it should be delivered immediately after her death: "Ere this reach my ever-valued friend, I shall have ceased to groan under this body of sin and pain. I long for death, which will, I trust, release me from both. I may truly say with David, "It is good for me that I have been afflicted." Has not the Lord, with all the tender compassion of a long-suffering Father, caused me to feel his chastening rod, since nothing but that could move my hardened breast? Oh the goodness of God to so vile a sinner! I would not part with my hopes in my blessed Redeemer for all that this vain world can give! Oh, if the world knew the calm, the real pleasures of religion, they would make it their first instead of their last concern!"—At the close of the letter she thus writes: "Give my dying love to Mr. M——, and pray tell him, that he once made a sinner tremble. And now, my dear sir, I must cease. I need not ask for your prayers: when you receive this I shall be beyond them. Adieu! adieu! we shall soon meet again to sing the praises of him who was slain!"

The friend to whom this letter was addressed, was in the habit of visiting the pious writer during her illness, as often as a distant residence would admit. There is reason to believe that his conversation was much blessed for the fortifying the young Christian against the powerful assaults of the great enemy of souls, and for arming her for her final conflict with the king of terrors. On October 10, he visited her for the last time; when he found her a good deal harrassed by temptation. She said she was under no apprehension as to the result of death, but feared exceedingly lest Satan should gain

any advantage over her in the moments of dissolution. Her friend having that morning read a memoir in the Evangelical Magazine, of an eminent minister whose experience was, in this respect, the same, but who died triumphing in the Lord, related this circumstance to her. She seemed to be much comforted by it; and he left her in a more happy frame.

She was able to go down stairs till the day of her death, when she found herself so weak, as left no doubt in her mind that her end was come. She had previously arranged her little valuables, to which she had affixed marks how they were to be disposed of, and now gave directions accordingly. After having had her dear parents, and brothers, and sisters called to her bedside, she very affectionately addressed them upon the vanity of the world, the importance of religion, &c. and took a long, a last farewel of each. Then, with a countenance expressive of the sweet serenity of her mind, and which also demonstrated that her former fears were only the suggestions of that great adversary of souls who seeks to distress whom he cannot destroy, she lifted up her eyes and said, "Lord Jesus now receive my spirit, for I am ready!" Her friends and attendants witnessed her departure with mingled sorrow and admiration. According to her request, the solemn occasion was improved by the above friend, in a sermon delivered in the Methodist Chapel, at Relington, on Sunday, October 21, 1804, from Rev. xiv. 13.

Green Hammerton. J. JACKSON.

We understand that a pamphlet will shortly appear, containing the diary of this lady for the last nine months of her life, together with outlines of her character.

POETRY.

AN ELEGY OR EPITAPH ON ST. BASIL.

Written by St. Gregory Nazianzen, most probably, some years after that prelate's death. He died, A. D. 378.

SERVANT of Jesus! Shade belov'd, rever'd,
I thought a body sooner could have liv'd
Without its soul, than I bereav'd of thee.
And yet I bore thy loss—I meekly bow'd,
And own'd the heav'ns were just. Ah why delay?
O raise me, waft me on thy orient wings,
Place me amidst th' angelic chorus high,
Where martyrs triumph, and where Basil reigns!
When death, stern minister of power divine,
Ravish'd my Basil's godlike spirit hence,
The heav'nly host receiv'd the saint with joy,
Whilst all Cæsarea wept its prelate lost.
Said I Cæsarea? nay each favour'd clime,
Where Christ is worshipp'd, and where God is known.
The peopled earth one common grief proclaim:
Rent is the bond of peace; her herald gone.
The world is fill'd with disputations vain,
And strife of clam'rous tongues, which madly dare,
To call in question heav'n-taught mysteries,
And bid defiance to the Tri-une God!
Error, impiety, profaneness rage,
Yet Basil's lips the hand of death hath seal'd!
Wake, sleeper, wake, and from the yawning tomb,
Awe the proud whirlwind, calm th' impetuous wave,
With all thy pow'r of wond'rous eloquence!
In evil times, thou did'st alone display,
A life responsive to the truths thou taughtst.
One Pow'r supreme, all nature speaks, and Thee
Alone, assemblied nations have confest,
A worthy minister, that God to serve!
The dauntless herald of behests divine,
The christian's eye, in all thy native grace
Of soul effulgent, and Cæsarea's pride,
E'en now when happier realms thy presence shares.

BASIL.

Beneath this tomb, the dust of Basil sleeps,
Who whilst he tarried in this transcient scene,
Rul'd his Cæsarea with a parent's care,
And lov'd his Gregory with a brother's love.
Ah me! thy griefs would pierce an angel's breast,
And lure e'en heav'nly minds to melt like thine.
View, O my God, that sad, and tear-worn cheek,
That anguish'd heart, that feeble tott'ring frame,
Those eyes for ever fix'd on heav'n and thee!
When shall he join thy blest adorers here,
And shine, amidst immortal saints, a saint?
Poor lonely tenant of a frame decay'd,
Thy shatter'd prison cannot hold thee long.
The months unwearied roll; the hour will come:
Thou must endure and Basil must submit.

GREGORY.

Yet thou wert wafted to the land of peace,

Or 'ere thy soul had mourn'd its dearest friend,
Or Time had silver'd o'er thy rev'rent head.——
To Christ, thy life, thy doctrine, all was giv'n,
For him thou wish'd to live, to die for him;
The Priesthood's noblest Champion when on earth,
And now the Bulwark of Eternal Truth!—
Ye studies, which engag'd our earlier years;
Ye walls which once contain'd the truest pair,
That ever rais'd or envy or esteem;
Beloved Athens, hear, and weep my woes!
Basil hath gained his wish-for place of rest;
Amidst th' exulting choir, august he shines;
Whilst Gregory lingers, like a with'ring corse,
His soul awake, no more to Friendship's call.—
Well might men hail thee, great Cæsarea's pride!
Thy speech was awful as the thunder's voice!
Thy life refulgent as the lightnings blaze!
And if that chair, ennobled once by thee,
Forsaken now, deplore its widow'd state;
If the chaste virgins, to the hallow'd shrine
No longer now attend their prelate's steps;
If Death's keen blast hath rent the loftiest tree,
That ever foster'd in its spread'ning shade
A gladden'd realm, this was the glorious cause:—
The angels sigh'd for fellowship with thee:
Christ will'd and rais'd his Basil to the skies!

"THE JOY OF GRIEF."

OSSIAN.

From Montgomery's Poems.

Sweet the hour of tribulation,
When the heart can freely sigh;
And the tear of resignation
Twinkles in the mournful eye.

Have you felt a kind emotion
Tremble through your troubled breast;
Soft as evening o'er the ocean,
When she charms the waves to rest?

Have you lost a friend, a brother?
Heard a father's parting breath?
Gazed upon a lifeless mother,
Till she seem'd to wake from death?

Have you felt a spouse expiring
In your arms, before your view?
Watch'd the lovely soul retiring
From her eyes, that broke on you?

Did not grief then grow romantic,
Raving on remember'd bliss?
Did you not, with fervour frantic,
Kiss the lips that felt no kiss?

Yes! but, when you had resign'd her,
Life and you were reconciled;
ANNA left—she left behind her,
One, one dear, one only child.

But before the green moss peeping
His poor mother's grave array'd,
In that grave, the infant sleeping
On the mother's lap was laid.

Horror then, your heart congealing,
Chill'd you with intense despair;
Can you recollect the feeling?
No! there was no feeling there!

From that gloomy trace of sorrow,
When you woke to pangs unknown
How unwelcome was the morrow,
For it rose on YOU ALONE!

Sunk in self-consuming anguish,
Can the poor heart always ache?
No, the tortured nerve will languish,
Or the strings of life must break.

O'er the yielding brow of sadness,
One faint smile of comfort stole;
One soft pang of tender gladness
Exquisitely thrill'd your soul.

While the wounds of woe are healing,
While the heart is all resign'd,
'Tis the solemn feast of feeling,
'Tis the sabbath of the mind.

Pensive memory then retraces
Scenes of bliss for ever fled,
Lives in former times and places,
Holds communion with the dead.

And, when night's prophetic slumbers
Rend the veil to mortal eyes,
From their tombs, the sainted numbers
Of our lost companions rise.

You have seen a friend, a brother,
Heard a dear dead father speak;
Proved the fondness of a mother,
Felt her tears upon your cheek!

Dreams of love your grief beguiling,
You have clasp'd a consort's charms,
And received your infant smiling
From his mother's sacred arms.

Trembling, pale, and agonising,
While you mourn'd the vision gone,
Bright the morning star arising
Open'd heaven, from whence it shone.

Thither all your wishes bending
Rose in extacy sublime,
Thither all your hopes ascending
Triumph'd over death and time.

Thus afflicted, bruised and broken,
Have you known such sweet relief?
Yes, my friend! and, by this token,
You have felt "THE JOY OF GRIEF."

INDEX.

ANECDOTES,
Of Fernandez, a missionary at Serampore, 40
Lord Bacon, *ib.*
Mr. Henry, *ib.*
disciple of Dr. Darwin 134
the effects of surprise on a sick person, 135
cardinal De Retz, 136
princes Margaret, sister to Charles V. *ib.*
Luther, *ib.*
a Spanish captain and priest, 192
remarkable answer to prayer, 240
Dr. Darwin, 287
Dr. Doddridge, 333
Rev. William Tennant, *ib.*
Mr. Tindal, 335
the efficacy of prayer, 336
the Rev. John Eliot, 440
a notorious swearer, 488
an infidel reproved, *ib.*
the mother of Augustine 535
infidelity and credulity, 536
Rev. John Wesley, 590
a man once given to intoxication converted, 592

Address of the presbytery of New-York, 18
——— to a practical unbeliever, 110
Abstaining from the Lord's supper, observations on, 227
A Brachmin's reasons for becoming a christian, 471
A parent's reflections, 525
Angels, dissertation on, No. 1. 25
——— No. 2. 74
apostate, No. 3. 114
——— No. 4. 167
——— No. 5. 215
——— No. 6. 274

BIOGRAPHY,
The life of Dr. Robert Smith, 1

BIOGRAPHY,
The life of Rev. William Tennent, 97, 146, 202
Memoirs of the Rev. John Erskine, D. D. 250
Life of President Davies, 297
the Rev. William Grimshaw, 346
the Rev. George Whitefield 401
Clemens Romanus, 408
David Brainard, 449
Rev. Andrew Rivet, D.D. 497, 546
Series of lives taken from the scriptures,
Life of Simon Peter, continued from vol. 1. 6, 49
James and John, the apostles, 103
the apostle Paul, 207, 257, 305, 351
Bogue's essay, 119
Bunyan's commendation of women, 440

CRUELTY to brutes, essay on, 179
Character of the prophets, 236
Christian confidence, or trust in God, 359
Chronology (from the Christian Observer) 473
Creation, 476
Charge on the ordination of the Rev. J. B. Linn and others, 505, 557
Cierical office, excellency of, 12
Catholicism, modern, observations respecting, 417

DEATH of Voltaire, 30
——— David Hume, 32
Dissertation on Genesis ii. 17, connected with chap. iii. 4. 63
Dialogue on the influence of religion on the affairs of the world, 268
Death bed of a modern free thinker, 366

EXPOSITIONS,
Of Luke xxi. 24, 39
Revelations xiii. 8, 83
Malachi iv. 2, 88
Daniel xi. 2, to xii. 8, 130
Matthew vi. 23, 133
1 Samuel xvi. and xvii. 185
Zecahriah iv. and Revelations xi. 237
1 Corinthians xi. 4, 7. 239
Exodus ix. 16, 389
Extracts,
From a letter, 78
the remarks on the use of definitive article in the Greek text of the New Testament, 385
notes on the epistle to the Romans, 388
St. Basil's funeral oration on Julitta, 474
Mr. Ward's Journal, 457
the Christian Hero, 565
Evander and Theodosia, 231
Enoch, history of, No. 1. 517
——— No. 2. 563
Earl of Kinnoull, sentiments of, concerning the atonement of Christ, 588
Evidences of an interest in Christ, observations respecting, 276

FULNESS of the New Testament, 120
Finley, Dr. Samuel, communication from, 381

GOLDEN pillar, 528

HOLY resolutions, 181

INQUIRY into the causes of premature death, 176
Irreligious gentleman, 487

LOVE of praise and fear of shame, an essay on, 170
Letter of Bishop Horne, 229
——— Mr. Chamberlain to Mr. Morris, 470

MINISTERIAL faithfulness, 378
Meditations of an interesting moment, 589
Missionary sermons proposition respecting, 328

OBITUARY,
Mrs. Hannah Hodge, 46, 92
Colonel Samuel Miles, 141
Elizabeth Starkey, 142
Rev. Joseph Washburn, 143
Mrs. Hannah Ewing, 198
Susannah Harrison, *ib.*

OBITUARY,
Mrs. Davidson, 246
A child of Bleinham, 247
Mrs. Graoch, *ib.*
Martha Miller, *ib.*
Rev. Matthew Thompson, *ib.*
Mrs. Bayne, *ib.*
Mr. Abraham Parkinson, *ib.*
Mr. Haughton, *ib.*
Rev. George Lefroy, *ib.*
Mrs. Ramsey, *ib.*
Rev. Samuel Haven, D. D. 294
Mrs Haven, *ib.*
Miss Mary Ann Davies, *ib.*
Rev. David Black, of Edinburgh, 341
David Dale, Esq. of Glasgow, *ib.*
Miss Rebecca Albright, England, 342
Joseph Magoffin, Esq. 397
Amos Munn, 399
Miss Hannah Moulder, 448
Mrs. Joanna Craig, 596
Miss Ann Wrangham, 597
Objections to christianity answered, 59
On denying one's self to be at home, 122
Observations on the Saviour's appearance in the world in the state of infancy, 326

POETRY,
An elegy, 46
Adam's innocency and fall, 143
Invocation to religion, 144
A widowed mother's address to her infant, *ib.*
On a watch, *ib.*
By a lady under the influence of gloomy thoughts, 199
Penned after hearing a sermon on Psalm lxi. 2, 200
Sonnet to innocence, *ib.*
Imitation of a Greek hymn, *ib.*
An address to the Deity, 247
The missionary, 295
Epitaph on the children of the Rev. Mr. Fernandez, 344
Intercession for the Jews, *ib.*
Elegy on a grave digger, *ib.*
Petition of the deaf and dumb, 399
Lines on the thoughts of death, 400
Religion, 496
The grave, 544
An elegy on St. Basil, 599
The joy of grief, 600
Perfection of character, 118
Petition of the Sabbath-day, 527

QUERY, relative to 1 Samuel xii. 39. 134
Questions, several proposed for discussion, 487
——— Whether a man may law-

fully marry his brother's widow, or wife's sister, 314, 356

RELIGIOUS Intelligence, 41, 89, 137, 193, 241, 289, 337, 393, 441, 489, 537, 593

Repentance, necessity of, 112

Review of Dr. Nott's sermon, 283, 312

Regeneration, 430, 452

————, observations on, by Rev. J. Blair, 577

Remarkable conversion, 479

Rural objects spiritually observed, 485

Sentiments of Lequino, 83

Scheme of Divine government, vast and extensive, 121

Sermon, Dr. Nott's, observations on, 321

Spiritual impulses, respecting, 123

Success not the subject of reward, 436, 521

THOUGHTS on sloth, 34

———— on saving faith, 79

———— on Providence, 424

True religion spiritual and supernatural, 511

Truth, on the evil of violating, 481